

# SPIRITUAL

# TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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WHOLE NO., 75.

## The Principles of Nature.

### REPLY TO OLD TESTAMENT INCONSISTENCIES.

MR. EDITOR:

Your correspondent, Andrew Jackson Davis, in the TELEGRAPH of Sept. 3d, advances doctrines repugnant to those entertained, no doubt, by many of your readers. Not that they are so bigoted or pharisaical as has been often reiterated by those who occupy different grounds of belief, but because they perceive designs sophistically covered.

If the ideas set forth by A. J. D. are correct, then soon will crumble the noble fabric of Christianity into dust.

Far be it from me to attempt to hold the position of logician-general to the world. Nor would I wish to be considered as intruding into the arena of biblical gladiatorialship, by my thus taking pen in hand to answer the famed champion of "Bible Inconsistencies." No! rather let me be considered as but a pigmy in argument, that I may, perhaps, thereby be enabled to overthrow the Goliath with the pebble which God has placed in my sling.

In reviewing his exordium, I find much that could profitably occupy my pen; but the few thoughts following will suffice: "God is immutable; ergo, God is truth. Hence truth ever has existed, and always will exist, untrammelled either by the opinions or actions of mankind. Infallibility can rest only in God. Hence all men are fallible, unpossessed of a title of immutability or passive yielding to impressions emanating from God." Such are the ideas I have gleaned from the premises of A. J. Davis.

Now I say that truth embodied manifests itself to man's consciousness. Hence all men have conceptions of truth, else all are without the essence of life, which must be inherent in God alone. Moreover, God being infallible, he has the power of imparting that infallibility to earth's inhabitants, else his omnipotence exists only in the imaginations of men. Hence he could breathe, with infallible accuracy, truth into the minds of patriarchs, prophets, and apostles, who, being gifted with these specific powers for special purposes, could, under his spiritual incitation, give to truth the form of language.

Mr. A. J. Davis objects to the right of God manifesting these special favors; forgetting that the patriarchs, etc., were only the instruments which fashioned the truth for general dissemination. He should not cavil at the bestowment of these special privileges; for in his own impressible state we have a flat contradiction of these opinions. Agents have been chosen by God for the accomplishment of his purposes on earth, from time immemorial until now; and should we presume to think that he who knows all men would choose as his heralds of "supernal knowledge" those who were incompetent to fulfill the mission assigned them?

Mr. A. J. D.'s parallel between the Romish Church and the Bible is far-fetched and ill-drawn. What, parallel the rule with the faulty observance of it, to prove the rule incorrect!—or, in plain language, the precepts of God with the interpretations of a church! There is no consistency in thus acting. We should compare the Bible, as God's infallible truth, with any other professedly such; or with Nature, as she blossoms and lives o'er earth and sea, through air and heaven, but not with a church of known fallibility. We may compare Roman Catholicity with Protestantism, and draw the parallel as close as possible, and be consistent.

I will now take up, *seriatim*, the asserted inconsistencies.

First. A. J. D. objects to the account penned by Moses in Gen. i. 1, "In the beginning God created heaven and earth." A. J. D. asserts "that matter, though changeable, is indestructible. The creation of matter implies the bringing of something into existence from nothing, which proposition no healthy mind can for a moment entertain."

In answer, I say that the creation of heaven and earth does not presuppose that the chaotic matter from which they were formed did not previously exist. On the contrary, the Bible relates, Gen. i. 1, "In the beginning God created the heaven and the earth." That is, in the beginning of that period of which the book of Genesis gives us an account. But in the second verse we are informed that "the earth"—now, at that period or beginning of earth's creation—"was without form and void, and darkness was upon the face of the deep, and the Spirit of God moved upon the waters. These chaotic waters were certainly existing before this period, or why was not the creation of them set forth in the commencement?" The second and subsequent verses relate that out of these waters, "by the Spirit of God moving upon them," were formed, first, light; second, the firmament; and third, the dry land, vide Gen. i. 2, 3, 6, and 9. Thus we find that God separated the light, firmament, and dry land from the chaotic mass of waters, so called, which were created before the period of time chronicled by Moses as the creation of the universe. In his account of the creation of the sun, moon, and stars, there is nothing said as to from what they were created or formed. It appears that God thought it was non-essential to man's knowledge. Hence the record was not given. This forming

of light out of the chaotic mass of waters, or the deep, was the first day's creation. And I will call it a literal twenty-four hours; I do not wish to bestride the period of a thousand years.

Second. "You will observe that there were three days and three nights before God put lights in the firmament of the heaven to divide the day from the night. Before the creation of a greater light to rule the night, how, let me ask, could there have been evenings and mornings, etc.?" Thus asks A. J. D. In this A. J. D. errs, in not distinguishing between the creation of or forming from chaos of the light itself, and the bodies which should be the medium of its transmission to earth. The light was separated in the general analysis of the waters on the first day.

In the setting apart of the mission of light and the fashioning of earth, the conception embraced the day and night which would grow out of these relations. Hence the period embraced the time which formed a day, and the evening and morning of earth were established in the cycle of time. Again: "And darkness was upon the face of the deep." What deep? Why, the deep chaos that existed. Hence, even the philosopher's rule of the formation of earthy matter after the existence of light has here been confirmed. It does not say that darkness was upon the earth, but "upon the deep." Hence light was first separated from the mass (3d verse), then the firmament (6th verse), then the dry land (9th verse), all harmonizing with philosophy and geology.

Third. A. J. D. asserts "that the Mosaic account is unsound, because it teaches that the heavens and earth, and all that in them is, were made all perfect at once." In absolute refutation of this, he says "the first types of all things were rough, rude, and incomplete;" and "that this is the course of nature." What! does experience of the things pertaining to nature prove this theorem? On the contrary, we know that a part of the animal race has deteriorated. For example, the mastodon is now nowhere existing, except as huge skeletons beneath the earth. And, if history is to be credited, man has dwindled in stature since he was first created, or otherwise the existence of giants was only fable; yet, to disprove this, their bones have been exhumed to prove the fact. The first types of vegetation show the perfect formations of nature, which subsequent culture may beautify; and the first indications of animal life have within them all the future beauty of a perfect creature.

Thus trees, fish, birds, and animals grow unto that standard which God has fore-created within the germ. Culture may prune and nourish, but it can not add a single atom.

Fourth. "God saw every thing that was made, and pronounced it good." That is, God pronounced all created forms which passed from his creative mold into the space assigned them in the world, "good," completed, fashioned, so as to be able to answer the end for which they were created.

Suppose a workman, having finished a tool for bending copper into spherical forms, should pronounce it, when finished, good, there would be no inconsistency in his using the expression "good," were those forms to be used in fashioning a still for the purpose of distilling good grain into the bedeviling, murder-inciting article called rum.

There was no inconsistency in God pronouncing all as good, even though a serpent was used to carry out an evil project.

Fifth. Spontaneity brings before the mind of Mr. Davis the utter impossibility of the creation of the world in the "sudden, miraculous, and incomprehensible" manner related by Moses. If this opinion of his be correct, then the growing of the gourd over Jonah, miraculously, in one night, is not true. But in answer I remark, that nature produces in a single night a fungus called the mushroom, full formed, with all its beautiful, delicate, and multifarious convolutions perfect. It exhibits to the eye as intricate formations as any plant that was spontaneously produced in the same period of time at the creation. Then if the energetic law can produce this fungus spontaneously, why should not the Creator of that law be able to call into action and full growth the whole human, animated, and passionless objects detailed by Moses, in a single night?

Sixth. A. J. D. asserts "that Genesis can not be a true report, because it contradicts the positive declarations of astronomy." Astronomy declares that light requires three hundred thousand years to travel from one of the fixed stars to our earth!

If correct, what does this prove against the account written by Moses? Rays of light from a fixed star could reach earth only through the medium of an atmosphere. Hence, the atmosphere being created after the dry land appeared, the light would have had but a few miles to traverse, and hence it would be able to reach earth on the morning of the fourth day. Then, viewing the statement astronomically does not alter its facts.

Seventh. A. J. D. says, "But Moses destroys all consistent ideas of an omnipresent, energizing Spirit, by describing him as a man, making the universe in six days, and," being fatigued, "as resting on the seventh."

I remark: Moses does not describe him as "a man," nor "making," nor "being fatigued." These expressions are gratuitously added by Mr. Davis. Also, resting from labor does not imply that fatigue is consequent thereon; but cessation from active labor is only to be understood in this connection.

Again, D. remarks: "Adam and his wife hid themselves from the presence of an omniscient Spirit; and he, being unable to find the guilty pair among the trees of the garden, began to call unto Adam, 'Where art thou?'"

In reply I say, that Moses does not assert that God was unable; nor did he begin to call. The simple exclamation is written, Where art thou?

Explanatory of this we assert that Adam became corrupted; hence he was severed from God by impurity; for, "without holiness no man can see the Lord." Adam was no longer in that relation where the pure eyes of God would recognize him; hence the inquiry, Where art thou? Adam was aware that guilt, like a pall, was drawn between the benignant eye of God and himself; therefore, Adam and Eve hid themselves from the presence of God, fearing to meet his eye of justice. But they did not hide from his eye themselves.

As the ostrich fleeing from his pursuers, hides his head beneath his wing to screen himself from the eyes of his enemies, so hid Adam in the garden of Eden.

In regard to D.'s eighth point, I assert that there is neither impossibility, incomprehensibility, nor inconsistency in viewing the account of creation as being performed, as described, in six literal days—that is, as Moses describes, viz., the production of light and formation of dry land, etc., out of the great, deep waters of chaos.

I have thus cursorily gone through D.'s "cogent reasons" for rejecting the divine authority of the book of Genesis. I confess I have not found them to be such; but they bear upon their face the special pleadings of a "Tomb's lawyer," which should never be used in the elucidation of the important fundamental truths of the Bible. I would remark this especially of Mr. Davis, because his beautifully-written compositions are well calculated to lead astray the young mind, unused to deep, methodical thinking. His graphic pen should be employed in a far better cause than that of continually underrating the Bible.

Moreover, he will find that history has recorded the triumphs achieved by the Scriptures, when the intellects of a Hume, Voltaire, Gibbon, Bolingbroke, and Paine were brought to bear against its pages. Through the dark periods of earth's history, its sacred fires have been kept alive by the feeding hand of its Author, God; and though prevented from infusing their warmth into many ice-bound hearts, through the intolerant infidelities of the human race, yet they have cheered the hearts of millions who have surrounded them. So it will ever be! The malignant shafts of wits, the erudite acumen of logicians, the discernment of geologists, and the philosophical analyses of shrewd students, have never been able to overturn its facts or disprove its theorems. Hence, though man heralds its downfall and predicts its utter disannulment, yet it will live as the light of the world, ever beaming its rays of mercy on the beclouded path of the weary travelers of earth.

PHILADELPHIA, Sept. 7th, 1853.

J. K. O.

### MEDICAL SCIENCE AND DR. RICHMOND.

In an essay upon "Disease and Medicine," which appeared not long since in the TELEGRAPH, Dr. Richmond declares that he has "treated small-pox, typhus fever, and many other cases of malignant scarlatina, without a jot of medicine, with as good success as with the most noted remedies." It may be so; and the fact only exposes the inefficiency of the drugs, or the lack of skill in using them.

Being no friend to the administration of drugs, *secundum artem*, of the allopathic school, I am inclined to understand this declaration as its author probably intended I should; but when he says that "an extensive range of observation on the action of infinitesimal doses, given upon the law of similars, has failed to convince me that one vital change favorable to health has ever been worked by the whole squad of dabblers in the small end of a shadow whittled down to nothing," I am inclined to think that it might be his object to say a smart thing, in the hope of derogating from the merit of homeopathic practice, without a sufficient knowledge of the subject to make him a competent judge of its value. He adds: "These, I know, are sweeping declarations; let him gainay them who dare!" The consequence of gainsaying these declarations may be more fearful than I apprehend, yet, for the cause of humanity, I will hazard the asseveration, founded on the experience of many years, that so far as these declarations relate to homeopathy, they are erroneous. There is reason to apprehend that Dr. Richmond is a universal skeptic; yet he may not remain so forever. It is one short step only which separates the sublime from the ridiculous—the passage from obstinate unbelief to blind credulity is no less facile; and would it not alarm our positive friend, I might add, sooner or later, this change can not fail to supervene.

Incredulity with regard to the merit of homeopathic practice, is by no means to be wondered at, since it does violence in its alleged operation to much of our previous experience in cause and effect. There is, too, quackery, humbug, and unfounded pretense to be met with in this system of practice, as in all other. Nevertheless, sustained as it now is by the approbation of able, scientific, and distinguished men, whose judgment upon medical subjects has hitherto been deemed sound, may we not be pardoned for asking in its behalf a fair examination, before it is condemned?

Not being a medical practitioner myself, and having no pecuniary interest at stake, which is the sole legal test for the credibility of a sane witness, I can have no ordinary inducement to be warped in my judgment upon this subject. Freely confessing that I was very slow and reluctant in resorting to this method of cure, I did not embrace it until convinced of its efficacy by facts that I could no longer resist.

With a large family, and in a climate where every household is more or less familiar with disease, there has been no other medical treatment, nor any drug whatever taken under my roof, except in homeopathic doses, for many years. The effect is so uniformly prompt and efficacious, that we all feel comparatively safe, and enjoy almost an immunity from disease, when complaints, more or less alarming, prevail in the surrounding country.

Let me ask the patience of the reader to a case or two from my small experience, premising that it is quite limited, and the service rendered in all cases purely gratuitous. I have taken in hand a bedridden case of rheumatism, abandoned by a popular allopathic physician, set the patient upon his legs in a few days, and accomplished a thorough and permanent cure in a few weeks. A case of chronic rheumatism, of several years' standing, which all other treatment failed to alleviate, and deemed hopeless, cured in a few weeks. A case of determination of blood to the head (*apoplexia sanguinea*), relieved permanently, and the patient in a soft slumber, with gentle perspiration, in twenty minutes. Cases of the common itch (*scabies prurigo*) invariably, so far as taken in hand, cured. In one instance a family of small children that had been inveterately afflicted six months, and pronounced incurable by a skillful allopathic physician, and abandoned, were thoroughly and permanently cured in a few days. A case of severe and incessant cough, of several weeks' duration, cured entirely in less than one minute! [These instantaneous cures may not be common, but other cases of the kind have been so described to me that I could not doubt them.] A case of lumbago, of more than forty years' standing, so severe as to constrain the body of the patient into an acute angle, and hold it so for weeks at a time, was immediately and thoroughly cured. In cases of fever I have been invariably successful; the most violent and alarming attacks yielding immediately to the treatment, and the patient coming out of them with unimpaired strength, and ready for active employment. So, also, with chills and fever, intermittent, quotidian, tertian, and quartan. Cases of hemorrhage of the lungs, urethra, etc., immediately and permanently relieved.

Many cases that are serious or vexatious, and that no allopathic physician would dream of undertaking, are immediately and effectually cured by homeopathic treatment. And, to the sensitive and delicate, at least, it is no small recommendation that the homeopathic practice permits neither bleeding, blistering, vomiting, nor purging, and administers no nauseous drug, nor any preparation in the slightest degree offensive to the taste or palate. But it is said: "True, homeopathic treatment is sometimes successful, yet not by any virtue of the medicine infinitesimally administered; it is the regimen only, and the effect produced upon the imagination of the patient, that cures." Be it so. If the regimen cures, or a figment of the imagination induced by the treatment, the desired end is accomplished, and the merit of the system established.

The law of cure in this system, "similia similibus curantur," may or may not be controverted. But what is to be said in behalf of the infinitesimal quantities? To those who, like myself, have witnessed the power, no further evidence is needed. But a perfect and beautiful demonstration of the virtue and power of infinitesimal quantities may be found in the *od* force of Reichenbach. This recently-discovered influence, which is observed to flow in an uninterrupted current from the human body, and may be controlled by the will, gives a spontaneous vibratory motion to any substance which is suspended from the hand. It moves a ten-pound weight as readily as an ounce, and, so far as tried, its power is illimitable. This power is controlled, and the motion it induces paralyzed, by the near approximation of a single pellet of medicine homeopathically prepared. But place a pellet each of two distinct kinds together, and their power is neutralized, and the *od* force uninfluenced by either; thus strikingly verifying a precept of Hahnemann, that "in no instance is it requisite to employ more than one simple medicinal substance at one time."

In speaking of this force, as distinguished from magnetism, Reichenbach alludes to special cases, in which "od appears with a force and variety of effects which are quite astonish-

ing, and seems capable, in particular instances, of shaking the very foundations of life." Yet this powerful influence may be controlled by a homeopathic pellet in which the quantity of the drug is entirely inappreciable by taste or smell.

Experiments with the *od* force have been made in England, which confirm many leading facts in the science of homeopathy; and a few experiments, made by myself, satisfy me that it may prove a valuable test, in cases of doubt, to correct or guard against error in the proportion of medicine for homeopathic use.

The power of an infinitesimal quantity over the animal economy is sufficiently shown by its control of the *od* force. This control may not decently be denied, because the proof is within the reach of any individual whose curiosity may induce him to try the experiment.

A medical preparation, one single pellet of which, the size of a pin's head, will control or paralyze the action of a principle known to pervade the human system, and so powerful, in the words of Reichenbach, that it seems capable of "shaking the very foundations of life," will scarcely be pronounced too insignificant for a medical agent.

Believing, as I do, that the homeopathic system of practice is the greatest medical boon ever permitted to man, and that it is destined to work an entire and salutary revolution in the healing art, I have felt it a duty to offer my testimony in its behalf. This testimony, I know, is quite imperfect, yet it may induce an examination of the subject, especially so far as connected with the *od* force, by some whose leisure and talent will enable them to do justice to the great discovery of the wise and benevolent Hahnemann.

To say nothing of a recent attack from the same columns, your journal would seem an appropriate medium to recommend this practice; for its magical success, in numerous instances, appears due to some influence beyond the well-ascertained laws of practical science; while among its numerous, intelligent, and increasing advocates are to be found very many warm friends and supporters of the new doctrine in the great cause of human progress, which you so ably sustain.

W.

### SWEDENBORG ON SPIRIT-MEMORY.

Among the mysteries connected with the intercourse between man and Spirits through rapping and writing media, is the seeming difficulty, and in some instances apparently total inability, which Spirits experience in relating the details of their earthly lives, especially to persons who are not already acquainted with those details. People have wondered and wondered again why it is that communications, as tests of the Spirit's identity, so generally have to come through affirmative and negative answers to leading questions, and why it is that the Spirits did not proceed, without embarrassment, to rap or write out almost any fact connected with the history of their past lives, whether such fact be known to any person present in the flesh or not. For an answer to this, as well as to a thousand other important questions relating to Spirits, and their condition and capabilities, we can do no better than turn over the writings of Swedenborg. The following, from Swedenborg's Spiritual Diary, certainly throws important light upon this subject, and to those who are capable of a sufficiently deep and interior reflection, it will probably involve a solution of the whole mystery. Attention is invited particularly to the passages which we have put in small capitals.

Souls in the other life seem, indeed, to themselves, to have lost the memory of particulars, or the corporeal memory, in which MERELY MATERIAL IDEAS INHERE, BECAUSE THEY ARE UNABLE TO EXCITE ANY THING FROM THAT MEMORY, while yet the full faculty of perceiving and speaking remains as in the life [of the body]. But this is owing to the fact that the Lord has so ordained that the soul shall not be able to draw forth any thing from that memory, as then it would excite the same things as it did in the former life, and would live in like manner, and so could not be perfected. Still that memory remains, not, however, as active, but as passive, and it can be excited by others, for whatever men may have done, seen, or heard in their lifetime, when they are spoken of to them with a like idea, then they at once recognize them, and know that they have said, seen, or heard such things, which has been evoked to me by such abundant proofs that I could, in confirmation, fill many pages with them. As such, then, is the state of the case, it appears that Spirits retain all their memory of particulars, so that they lose nothing, only that, for the causes above-mentioned, they can not draw any thing from it, as they are now led onward into [their interior] life, and thus no longer act from their [externals]. Souls are not at all aware but that they speak from their own memory, and do, in fact, sometimes thus speak, as I have related, but then it is from the interior memory, through which the things in their corporeal memory are excited; and how they can thus speak, and even press, is a matter for investigation at another time. They confessed, however, that they had lost the memory of particular [or material] things, at which they were indignant. It was only given them to remember those things which they could excite from my memory. Spirits also do the same, and thus speak in a manner suitable to their own life, the life which they have contracted from the life in the body, for they can excite nothing else; [but this state is induced by] anxiety according to the state of life in which they are, which state is induced by the societies they are conjoined to, as they then speak in an altered manner. As spirits speak from the life of their loves, and that a life appears sufficiently manifest, many things can thus be excited by other spirits which they recognize, and thus what they have said, seen, and heard is excited [indirectly] in their own memory. But all these things are directed to the Lord alone.—*Spiritual Diary*, No. 1062.

## SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

"Let every man be fully persuaded in his own mind."

NEW YORK, SATURDAY, OCTOBER 8, 1853.

## TO CORRESPONDENTS.

Persons who send communications intended for the press should, if they desire to preserve them, invariably retain a copy, so as to preserve the only reliable source in case they are not published. Among the many of rejected papers they are extremely liable to be lost, and we are not responsible for the safe keeping of communications which, in our judgment, are of no value.

## DEPRIVITY OF THE TIMES.

Some years have elapsed since we determined to keep cool on all occasions. The ungovernable passions, and the unrighteous deeds of men, are sufficiently disagreeable when they are regarded dispassionately. Moreover, we propose to allow every man to perform his appropriate function, though it be an ignoble one, and if some are especially qualified to misrepresent and vilify others, we, at least, shall grant them as large a license as they will be likely to obtain elsewhere. We can bear to be falsely accused, but we can not afford to lose our self-control. We may suffer in reputation where we are not known, but if we can preserve our character where we are known, it shall suffice to satisfy a laudable ambition. It is an easy thing, as the world goes, to acquire the peculiar kind of reputation for which so many sacrifice their integrity; but to form a true and exalted character demands a life of self-sacrifice and unwavering devotion to great thoughts and noble deeds. If one has already established a character for candor and truth, he had better preserve that, even at the sacrifice of the world's applause; but if, on the contrary, he has no such possession—more especially if he never expects to have—he may as well cherish

"The bubble reputation."

Certainly every man has a right to take care of his own, and when his goods and chattels are exposed, he will first secure such as he values most. This will suggest the reason why so many sacrifice truth, honor, and humanity—all that can exalt and dignify the human character—to secure the favor of the world. Men who have cause to despise themselves may have greater need to be respected by others, and society not infrequently bestows its empty honors on men of hollow hearts and depraved lives—those who reverence its hoary errors and worship its deified customs and traditions. They, especially, who plunge into the tide of popular feeling, thought, and action, and float like stool-ducks on its capricious surface, are rewarded with reputation, even when the current is downward toward the perdition of all ungodliness.

It must not be inferred from the title of this article that we are to discourse on the present wickedness of mankind in general. It is *The New York Daily Times*, of which HENRY J. RAYMOND is the responsible editor, with which we have to do on this occasion. The theme is not the most agreeable one to the writer, and may not be the most profitable to the reader, but it is, nevertheless, the best which the *Times* affords. To illustrate the subject under review, we here introduce the following notice of "Brittan and Richmond's Discussion," which recently appeared in the editorial columns of Mr. Raymond's paper:

**Discussion of the Facts and Philosophy of Ancient and Modern Spiritualism;** by S. B. BRITTAN, and Dr. R. W. RICHMOND. New York: PARTRIDGE & BRITTAN.

Appended to the style of the copy of this work which we were honored, was a printed notice from the publishers, drawing our attention especially to the book, and concluding with these words: "We are now rapidly extending our list of publications, and shall be pleased to send you, from time to time, the better class of our books, should we learn from this experiment that you are disposed to treat them fairly. We are very much obliged to Messrs. Partridge & Brittan for their consideration, but could none of their *Spirits* inform them (is not Mr. Brittan himself a medium?) that we should certainly treat the present book most unfairly! For, of course, treating it fairly means praising the book, the mediums, and the Spirits. Now, we can do neither, we have, on the contrary, very harsh things to say of all parties concerned, and the book into the bargain. Messrs. Partridge & Brittan will not thank us for our opinion of 'the better class' of their publications, if the present work is to be considered as a specimen. They must understand that we look upon the Spirit-rapping question as a most detestable swindle. While we believe that many of the mediums are poor, deluded creatures, we are convinced that the projectors and promoters of the affair are knaves, so infamous as ever served out a life-sentence in a State prison. Of this particular work, which purports to be the record of a controversy between a believer and a skeptic, we can only say that, if it were not saved from our loathing by its stupidity, the evident collusion between the pretended disputants would disgust us. A more dishonest book has surely never been published in any country. We do not, after this judgment, expect to be favored with any more of Messrs. Partridge & Brittan's publications."

We are not surprised that the work appeared stupid to the rudimentary understanding of the critic. A discussion of natural principles, carried on for six months in a dispassionate and friendly spirit, could not be expected to accord with the irascible temper and undisciplined thought which dictated the above criticism. Even the Gospel of Jesus was foolishness to the Greeks, and all men who have not yet transcended the state of intellectual and moral adolescence must be pardoned if they feel no interest in the investigation of the great laws and subtle powers of the Universe. The opinion which the *Times* expressed, of the book in question, was quite harmless; but thinking it proper to contradict the false and libellous charge respecting the alleged dishonesty of the parties in the discussion, we addressed a civil communication to the editors, of which the following is a *verbatim* copy:

## DISCUSSION OF SPIRITUALISM.

## EDITORS OF THE TIMES:

Gentlemen—My attention has just been called to your notice of my recent discussion with Dr. B. W. Richmond, of Ohio, wherein I find a single remark which must serve to excuse what you might otherwise regard as an unnecessary obtrusion. It is not my purpose to controvert your opinions, nor to meddle with the question which involves the facts and philosophy of the present spiritual movement. Respecting the supposed delusion of the media, and the alleged knavery of the prominent Spiritualists, I have nothing whatever to say. Time and the succession of human events will determine whether their claims are well or ill founded. The rational believer may be satisfied to await the issue, and need not claim the right to appeal from that decision. If the principles of a scientific Spiritualism are founded in truth, the believer can well afford to be dispassionate, and to suffer all similar attacks to pass without a reply; but if, on the contrary, those principles are false, he certainly can not afford, in such a cause, to lose his temper with his reputation.

The single remark in your criticism which gives me a claim to your indulgence, in the present instance, is the following:

"Of this particular work, which purports to be the record of a controversy between a believer and a skeptic, we can only say that, if it were not saved from our loathing by its stupidity, the evident collusion between the pretended disputants would disgust us. A more dishonest book has surely never appeared in any country."

As the above language charges the respective parties, in the

aforsaid discussion, with manifest collusion and unmitigated dishonesty, I must be allowed to repel the charge, and to insist that the circumstances of the case are utterly irreconcilable with that assumption, in proof of which I submit the following brief statement of facts:

1. The writer of this never even heard of Dr. Richmond until his articles against Spiritualism appeared in the daily papers. Moreover, it is impossible to disguise the fact that the Doctor's letters to *The Tribune* were extensively copied and widely indorsed by the secular press, as affording a complete refutation of the Spiritual theory. At that time no one doubted Dr. Richmond's disposition, and few except Spiritualists questioned his ability to demolish the whole fabric of Spiritual philosophy.

2. The invitation to engage in a critical examination of the facts and philosophy of the Manifestations emanated from Dr. Richmond himself, who insisted that he could account for all the phenomena on purely natural principles or physical laws.

3. Personally, Dr. Richmond, even to this very hour, is a stranger to me. I do not know that we were ever within 500 miles of each other.

4. Our mutual correspondence has been limited to the published controversy, and the few brief epistles necessary in the arrangement of preliminaries and the transaction of business.

Such, gentlemen, are the facts; and your readers will judge whether they afford any evidence of "collusion," or of the slightest disposition on our part to deal unfairly with the public.

Allow me to add, in conclusion, that while I have hitherto invited no man to a discussion of this subject, I have never shunned a public interview with an intelligent opponent. Any ordeal which recognizes authentic facts and logical deductions as the legitimate means of trial will still find me ready; and should you, gentlemen, after the perusal of this letter, be disposed to entertain your first impressions, that the discussion already published was not entered into and conducted in good faith, and with a view to elicit the truth, perhaps it may be within your province to propose some advocate of the material hypothesis in whose fidelity and ability you have confidence. Should you find it convenient to designate such a man, I shall readily accord to his personal claims, and those of the subject of our inquiry, the respect and attention which they shall seem to require.

Yours, respectfully,

S. B. BRITTAN.

New York, Sept. 21st, 1853.

Our accusers did not deem it proper to allow us a hearing in our own defense. The foregoing letter was suppressed, without a word of apology from the editors of the *Times*, whose shameless abandonment of the principles of honorable dealing may be justly inferred from the subjoined editorial remarks which appeared in their next issue:

## SPIRIT RAPPINGS.

Mr. S. B. Brittan, who asserts, we believe, the Spiritual nature of the rappings, table movements, etc., about which so much noise has been made, writes to us denying that there was any "collusion" between him and Dr. Richmond, in their recent controversy upon this subject. He gives sundry reasons in support of his assertion, which, however, is just as good without them as with them. Mr. Brittan invites us to designate some person to hold a further controversy with him upon this subject. We do not happen to owe any of our acquaintances so deadly a spite, as to lead us to recommend that he should engage in such a task. There are, probably, many ways in which more positive evil may be done than by studying, writing, or reading upon this subject; but we know none in which time can be more usefully wasted, or from which less good can possibly be derived. It is the easiest thing in the world for a fluent writer to cover reams of paper with interminable disquisitions upon this topic, and it is not very difficult, as things go, to procure their publication. But we can conceive no task more dreary or unprofitable than that of reading them. Every now and then we hear of some creature whose brains have been added by their devotion to such studies; and the only reason why we do not hear of more is, because the majority of those who enter upon such pursuits are either destitute of brains altogether, or else they are hopelessly addled in advance.

We think Mr. Brittan would have shown a much stronger faith in his Spiritual gymnastics if he had accepted the offer recently published in our columns, of \$100 to any medium who would move the tables, or answer the questions, of the gentlemen who made the offer. The money was in our hands, and the offer was repeatedly published in our columns; but as no medium came forward, we were compelled to return the money. If Mr. Brittan, however, chooses to accept it now, we presume the offer would be renewed. This would be a much more decisive and satisfactory mode of settling this question than by such a controversy as Mr. B. proposes. What does he say to it?

Thus the *Times* sought to vilify the malicious aspect of its unmanly assault, and to divert public attention from the true issue by turning us over to its correspondent, with whom we have no controversy. The cowardice which prompted this shuffle is quite too manifest to require exposure. However, to give the *Times* a chance to redeem its credit by some show of moral courage, if any such latent element remained in its nature, we forwarded the following communication to the *Tribune*:

## READY FOR TRIAL.

TO THE EDITOR OF THE N. Y. TRIBUNE.

Sir—Some days since, the DAILY TIMES charged Messrs. Brittan and Richmond, the parties to the late discussion of Spiritualism, with "evident collusion" and dishonest dealing with the public, whereupon the writer of this addressed a civil letter to the Editors of that journal, denying the charge, and specifying certain facts and reasons which from their nature utterly preclude the existence of such alleged collusion and dishonesty. Instead of publishing the letter, the TIMES renewed its assault in the peculiar spirit which had already given it a mean distinction, and concluded by proposing what it was pleased to regard as a "decisive and satisfactory mode of settling this question"—the claims of Spiritualism. One of its correspondents had previously offered \$100 for the production of certain phenomena, and the TIMES, to conceal the cowardice of its unprovoked and unprincipled attack on Brittan and Richmond, and the leading Spiritualists—who were all characterized as "KNAVES, AS INFAMOUS AS EVER SERVED OUT A LIFE SENTENCE IN A STATE PRISON," calls on the writer to accept the offer of its correspondent.

The object of this communication is to signify that the party whose name is subscribed below will accept the challenge, with or without THE ACCOMPANYING OFFER OF \$100, provided the first can be so modified that the TIMES and its correspondent will enter into the following fair and equitable arrangement:

1. The undersigned will designate two distinguished citizens of New York, who are known to the public, and are above the suspicion of personal or other improper motives; the TIMES shall appoint two of like reputation for candor and honesty, and the four thus selected shall name a fifth. The parties so chosen shall constitute a Committee to investigate any phenomena that may occur in the presence of such mediums as the undersigned shall select.

2. The Committee shall have twelve sittings, or a greater number if the majority of the same shall so decide; and at the close of the investigation it shall report the result.

3. The Committee shall be privileged to select the place of meeting, which may be changed, if preferred, at each succeeding session.

4. The TIMES and the SPIRITUAL TELEGRAPH shall each publish whatever the Committee shall be pleased to submit as its report of the essential facts elicited by the proposed investigation.

As it does not comport with the liberal and unjust policy of the TIMES to give publicity to any reply to its unfounded accusations, I am forced to depend on your more liberal and widely-circulated journal, to enable me to reach the general public before which I am accused.

Very truly, yours,

S. B. BRITTAN.

New York, Sept. 23, 1853.

How did the *Times* treat this proposition? Why, after the manner which has characterized all of its class—it did not notice it at all—it was silent. We have ever been ready to submit the whole subject of Spiritual Manifestations to any just ordeal, however severe. We have expressed and other-

wise manifested that disposition on numerous occasions, through these columns, before public assemblies, and in social circles. At the same time we have never sought such opportunities, nor have we urged our principles when the occasion did not obviously demand an undisguised and open expression.

When Prof. Mattison assailed Spiritualism, and we were sent for to vindicate its claims, we neglected other duties and went to New England to answer the call. The Spiritualists at West Winsted offered to pay Mr. Mattison's expenses and to give him twenty dollars to come back and support his unwarrantable assumptions in presence of the writer. But our astronomical friend had already reached his *apoplexy*, and owing to the distance of that part of his orbit he could not return in season.

The prince of jugglers, on one occasion, gave a vaunting challenge and offered \$500 to any person in the United States who would produce the Spiritual phenomena at Metropolitan Hall. Mr. Charles Partridge presented himself at the Hall, and proposed to make an effort to obtain the required results, on condition that Prof. Anderson would consent to abide the decision of an impartial committee. Notwithstanding Mr. Partridge positively declined to accept the money, in any event, the Professor would not hazard a fair trial. He, however, became greatly excited and abused Mr. Partridge and the mediums. In his confusion he called on the Lord and the New York Volunteers, and, of course, disgusted the sensible portion of his audience.

Mr. Partridge has elsewhere made a similar offer, and on one occasion through the columns of the *Tribune*. "The believers in Spiritualism have never declined any fair trial; but how has it been with the opposition? Many of our valiant opposers have kept themselves out of sight, while they have hurled their missiles in the form of challenges and denunciations. They have assumed various disguises, that they might stab in secret, at the most vital interests of truth and humanity. Whenever we have offered to meet them openly and in a scientific spirit, they have uniformly insisted on imposing unjust conditions and unnatural restraints. They claim that the manifestations, if they occur, must obey the laws of material nature, and insist that they shall be tested by such modes and formulas as are alone applicable to the domain of physics. When, occasionally, we have driven hypocrisy to its last resort, by proposing terms which sophistry can neither evade nor evade, these conscientious opposers become suddenly taciturn. The masked faces look grim, solemn, and stereotyped as the figures on Egyptian tombs; and if no one speaks, we presume it is because no one has any thing to say.

Now we desire our readers and the public to observe and remember that we are in constant readiness for a fair trial; but our judges must be honorable men. We do not propose to go to the *Times* office to turn over the editor's table, with or without human hands, and leave him to tell the story, for the reason that we can not depend on the accuracy of his statements. Men who dispute the most obvious facts and principles are in no case the most reliable witnesses, and whoever will falsely accuse and slander even the humblest disciple of the Truth, for nothing, may not scruple to defame Truth itself for "ONE HUNDRED DOLLARS."

The *New York Reformer*, edited by Isaac C. Pray, has spoken out in a frank and manly spirit respecting the conduct of the *Times*. We had intended to extract a portion of the *Reformer's* article, but can not find space in this number. We thank the editor for his magnanimous defense. If his appeal to the editors of the *Times* is lost, it is not for want of cogency in its substance and manner, but from lack of sensibility on the part of those to whom it relates.

Since writing our article on the Depravity of the *Times*, we have received several communications on the subject from correspondents. They are generally in the spirit of what men have agreed to call "a righteous indignation."

## DIGEST OF CORRESPONDENCE.

Mr. Alex. Williams writes us from South Kortland, Lake Co., Ohio, that a Convention of individuals appointed by the Spirits was holden at Madison, in said county, on the 20th of August last, to consult upon measures for the speedy completion and publication of a work which the spirit of E. Swedenborg is now writing by the hand of Mrs. Susan A. Harper, of Perry, same county. The work is to be entitled "History of our Lord and Saviour Jesus Christ," and is said by our correspondent to be "full of precepts and examples worthy of any mortal to follow." He says it is looked upon by the Spiritualist friends in that neighborhood as being just the work that is now needed for all classes, and supposes that it will be much "sought after when it is looked upon in the right light." The Convention aforesaid passed off quite pleasantly, a large number of Spirits being present, and several addresses being given by them through different mediums. An extract from one of these addresses, purporting to come from the spirit of Henry Clay, is transmitted to us by our correspondent, and reads as follows:

## EXTRACT OF MR. CLAY'S SPEECH.

Again we exclaim, Thus far all is well! We have called you together this day upon no trivial affair, but upon one of vital importance to all the nations of the earth. The time has now come that this history should be brought before the public. Now has come the trial of your faith. We ask not for you to give up your houses and homes—to leave all and follow us, but we ask a mite of you to forward this work. "Cast your bread upon the water, and in due time it shall return again." Be not eager to lay up the glittering dust of this earth, but to obtain that which is lasting—that which will never fail you. We would not have you rear costly temples and decorate them with splendor. Nay, I say, we ask it, not for beneath nature's vast dome we find a far more befitting place—yes, beneath the canopy which our Father has spread o'er us. 'Tis thus we would teach those through whom we speak, to worship in sincerity and truth. Behold many who stand forth at the present day vainly claiming to teach the word of God, yet their lips utter that which the heart has no part in. It ascendeth up as an abomination unto him whom thus vainly they pretend to worship. Yes, the time has now come when this darkness shall be driven from the earth. The word has been given by the Father that light should come unto the children of men, and he will in no wise recall that which he has spoken.

PRAYER—One has somewhat quaintly, but very truly, said: "God looks not at the oratory of your prayers, how eloquent they are; nor at their geometry, how long they are; nor at their arithmetic, how many they are; nor at their logic, how methodical they are; but he looks at their sincerity—how spiritual they are."

ABSTRACT—The distinguished American who recently gave in his address to the Papal Church while at Rome, turns out to be not Senator Douglass, as first surmised, but the Hon. Joseph R. Chandler, one of the Pennsylvania delegation, whose wife has long been a member of that communion.

## Correspondence of the Telegraph.

## SAVED BY SPIRITUALISM.

DEAR BRITTAN:

You invite all who have any thing interesting to relate in their Spiritual experience, to send such to you. I have some things to relate which may be interesting to that class of individuals who are continually asking "What good can it (Spiritualism) do?" and which may help them to solve this question in their own minds. I know it will be interesting to all who have the true light, and are enjoying a blessed communion with departed friends—angels in heaven. I had long thought of writing you on this subject, but put it off with the thought that my experience would be of no benefit to any one; but I finally concluded that it might do some good, if it was only to cheer and encourage such desponding hearts as mine was before receiving such strength from a Spiritual source.

I was brought up under the strong influence of the Baptist creed and church, as my parents were its supporters. I was taught that God was a REVENGEFUL Being, and would "visit his wrath and fiery indignation" upon all who offended him. I was told that I was a sinner long before I thought an evil thing, and when my soul was pure as at my birth; and I was made miserable by being frightened with horrible stories of an everlasting-hell, and of a certain monster who "goeth about as a roaring lion seeking whom he may devour," and that he would make me a special visit unless I appeased "the wrath of God" by saying MEANINGLESS prayers; and so my young life was stunted and dwarfed, and my loftier aspirations were smothered. When very young, I was subject to fits of despondency, and would think there could be no mercy for such a sinner as I was said to be, and would, therefore, do those things which were wrong, which I never would have done had it not been for the thought that, "it can be only hell at last." And so as I grew up I plunged deeper and deeper into crime, and thought I would take my fill of forbidden pleasures and sins, as I could not make my condition any worse.

At times I would have compunctions of conscience, and would try to live a better life; but as I had no higher motive than what I have mentioned, such resolutions were not lasting, and, at the first blast of temptation, they were entirely dissipated, and I was the same wandering, wretched being as before. I thought that unless my "heart was changed," and I out of a "state of nature," it would be of no use to live a virtuous life; and thus with the fear of hell before me I lived a miserable life, even the God of my existence, for giving life to one doomed to a life of temptation and misery, and to an eternal death. I cursed the parents of my earthly being for ever coming together and thus giving life to one so infirm and weak. I loved nothing for nothing was lovely, all being under the curse of that angry, jealous God of my youth. I was told to love him, but could only hate; told to fear, but could only despise; told to reverence, but could only detest. And thus I lived—hopeless, and miserable, and, consequently fell an easy prey to temptation, and following out the example of that "revengeful God," I revenged me on mine enemies; but while in the midst of my career, my deeds of darkness were brought to light, and I was compelled to flee my country, and went to dwell among strangers, forsaken and despised.

My parents mourned over my folly, and their hearts were almost broken. My friends were filled with sorrow that one so young, so promising for worldly honor and fame, should, in an evil hour, have fallen. 'Twas but the result of teachings in my youth, and who was to blame?

I went to live where my faults were not known, but was still the same weak, erring being, until I heard of the Spiritual phenomena, and went to see and hear. I saw and believed—heard and was filled with joy, and a heart once desolate, sad, and despairing, was filled with peace, hope, and love—yes, love, and I found a resting-place where revenge and hate had ruled and reigned for long, long years.

My days are now days of happiness, and my cup of joy is full. I became a medium, and when no earthly friend or being was near, I was taught by unseen teachers of truth and wisdom, and was encouraged by cheering communications from the once loved upon earth. I now see God as a Father of Spirits, and ghastly visions of death, hell, and the judgment have vanished as the morning mists before the rays of the mid-day sun. Spirits now watch over and guide me, and I long for the time when they shall conduct me to their own pleasant home. I now have higher motives to draw me onward and upward, and those motives are sufficiently strong to impel me to action, and that action has placed me out of the reach of old influences, and I can resist a much greater tempest and overcome obstacles which before would have turned me aside or else crushed me. I can only praise and thank my Father for his loving kindness, and wait his pleasure with perfect composure and happiness, conscious that "He doeth all things well."

Yours, in this greatest of all Cures, JAMES \*\*\*\*\*

## A SIGN IN THE HEAVENS.

MESSRS. PARTRIDGE &amp; BRITTAN:

I will now relate one of the greatest wonders that was ever witnessed since the days of the apostles. I shall be under the necessity of giving you the facts as they were given to me by those who witnessed them. They are reliable and responsible persons.

About the 17th or 18th of August last, in Henderson County, Tennessee, about nine o'clock at night, four families were aroused by an unusual noise in the west, like the rushing of many waters together, proceeding in a northwest direction, and having the appearance of an unusually bright cloud. When it reached or moved due north, voices and other extraordinary noises would be heard in the direction the cloud was moving, and then the cloud would grow more faint, and die away. It would then reappear in the west, beautiful and bright, and quite as plain as at first. All kinds of languages and all kinds of noises were heard, such as the braying of asses, neighing of horses, cackling of geese, lowing of cattle, the sound of rushing waters over cataracts, the discharge of large cannon, smallarms, and pistols, the beating of drums, and the sound of the life. This then would cease, and give way to the singing of birds and sweet and delightful music. Then would be heard shouting, like that of victors after a battle; and then the scene would change, and mourning, and shouting, hallooing, the crying of women and children. It is impossible to give a true description of this grand scene. The cloud moved some six or seven times from due west to due north from the spectators.

Having heard of these things, and that they occurred in my old place of residence, I went and spent several days, and conversed with the persons who witnessed them. I found, in conversing with them about the matter, that they had taken up a wrong view of it, concluding it was the announcement of the resurrection, and the end of all things shortly to take place. We had some mediums close by, and we concluded to ask the Spirits about the matter, and requested them to show us the Scripture that would explain it. The Spirits agreed to do this by me and another person, directing us to commence turning from chapter to chapter, until we came to the right place, when our hand would be thrown off at that chapter. I first tried it, and my hand was thrown off at the nineteenth chapter of Revelations. The other person who tried in the same way as I did, was not present, and did not know that I had tested it in this way. He said if they would do it for him, he would believe. He tried, commencing at the first of the Bible, and when he came to the nineteenth chapter of Revelations his hand was thrown off as had been mine at the same place. And from all the circumstances it must have been a work of Spirit-power.

Any person wishing to know more about the matter, can address the Rev. Washington Perkins, who was the first who saw it, and lives in the neighborhood. I have given you the facts as they were given to me by letter from a much-respected brother Spiritualist—one whose experience is greater than mine—John Autery, of Christmansville, Tenn.

S. B. PAGE.

## ANOTHER TESTIMONY.

PULTEYVILLE, August 7, 1853.

DEAR BRITTAN:

I have been somewhat interested in your paper from the time I commenced taking it; but much more so of late, and since I have witnessed for myself what purports to be "Spiritual Manifestations." Particularly have I been interested in reading the experience of those who have investigated; and as I am desirous of obtaining and diffusing all the information I can in relation to this new phenomenon, I feel it my duty to say that I have witnessed in my house, in the moving of the stand, as also in writing, some astonishing and singular manifestations. These have taken place within the last six weeks. When my attention was first called to the subject, my faith was quite weak. Some three or four concluded to sit about the stand, and did so for some half hour, when, to my surprise the stand moved about in various ways, and at our requests. I soon became satisfied that it was moved by some invisible agency, and I asked if

it was moved by Spirits. The answer was, "Yes." I then inquired who it was that moved the stand, and by calling the alphabet, it spelled the name of a friend who died some years since, though that person was not in the mind of any one in the house.

We soon discovered that my son was a medium. Since that time we have had many interesting communications spelled out. I have had some from many of my relatives to me and my family and friends, and I think remarkably adapted to the persons to whom directed. Many Spirits have purported to be present whom we were not acquainted with, but we have found on inquiry that their announcements were correct. Most of the communications have been of an elevating and purifying nature. Some, however, have been frivolous and trifling in their character, and yet they have exhibited quite a resemblance to the persons from whom they professed to come. Others, again, have been untruthful. Questions have been answered correctly and incorrectly. My son has lately become a writing medium, and in that manner also we have received important and instructive thoughts, directing us to live a life of devotion to God, and to the interests of truth and righteousness. I wish I had time and space to forward them, but can not now. I have written this to testify what I have seen.

If I am asked whether I am satisfied they come from the SPIRIT-WORLD, I answer, I AM SATISFIED, from FULL and CAREFUL INVESTIGATION, that they come from an intelligence other, and ABOVE, and SEPARATE FROM the minds of the MEDIUM or the circle, and that as I believe that spirits exist after death, and as they have spelled and written out their names, I am driven irresistibly to the conclusion THAT THEY ARE SPIRITUAL. I hope to be able to make further investigations, as I desire the truth. If it is the work of the DEVIL, it is not such work as I have been wont to suppose he would do—not such instruction as one might expect from him.

There are other mediums and other manifestations in our town, and all have been witnessed, I believe, of late among us. Some are interested, and inquiring; many are skeptical and unbelieving. Some will not be convinced, nor investigate, because they believe it to be WICKED. When I am convinced that it is wholly evil, then I shall cease my investigations; but I will not be so foolish and WICKED as to as to cry "humbly" and "devil," and yet refuse to examine. How sad that so many are cultivating their animal natures at the expense of their spiritual and intellectual!

Yours, for the truth,

S. C. CUYLER.

## OPERATIONS OF THE INVISIBLE POWERS.

Wood Co., Ohio, Sept. 4, 1853.

FRIEND BRITTAN:

Being desirous, as every reader of the TELEGRAPH should be, of laying before the public every new phase of Spiritualism which comes under my observation, I am induced to give you a brief account of some rather remarkable phenomena which have been witnessed in this county during the past year. The facts which I am about to relate occurred in a family of the highest respectability, and were by them kept carefully secret for a long time. Finally, a physician in the neighborhood was called in to assist in unraveling the mystery, and through him the public were first informed of the strange occurrences. A few days since I saw Mr. C., the gentleman in whose house the phenomena occurred, and from him I obtained a brief account of the occurrences which were witnessed at his house. Not thinking, at the time, of making them public, I did not obtain his consent to mention his name in connection therewith; but from my knowledge of the man, I place the same confidence in his narration that I would in my own eyes, had I witnessed the facts.

At first the rappings, so-called, began in his family, and continued for some time, when they were succeeded by physical demonstrations similar in character to those which were witnessed in the house of Dr. Phelps a few years since. I will merely relate a few examples, as specimens of a thousand similar ones, with which the family were favored. First, a stone weighing perhaps two or three pounds was dropped in the middle of the room, the doors and windows being all closed. This was thrown out of doors by one of the family. Soon it, or one like it, came back again. A man in the employ of Mr. C. took it up, marked it with his knife, and threw it as far as he could into a field of buckwheat. It perhaps ten minutes the identical marked stone was dropped in their side. At other times apples from Mr. C.'s own orchard were in like manner dropped in the room; so likewise were objects of every description. One peculiarity attended all these phenomena which entirely precluded the possibility of any kind of trickery in the case. Whenever a stone or other heavy body was dropped, the sound made by its fall was very slight, and resembled what it would be if the stone had been enveloped in many folds of flannel. An apple, or any other round body, remained precisely when it fell, not rolling in the least, as it must inevitably have done had it been dropped by human hands. Finally, the family began to amuse themselves by directing the unseen visitants to put the various articles brought by them into this, that, or the other place; which directions were implicitly obeyed. On one occasion a large chip from the woodyard was dropped in the room. Mrs. C. threw it out and told the Spirits if they brought it back to put some blood on it. Shortly after it was returned completely spotted with what looked like blood.

The above is a fair sample of what occurred every day in this family for a length of time. Mr. C., not being aware that similar scenes had been enacted elsewhere, never mentioned these things away from home, lest, as he told me, his character for veracity should suffer. To his subsequent regret, no efforts were made to continue any intercourse with these Spirits, and they finally left altogether.

The above narration may be relied upon as strictly true. The particulars can be verified by affidavits of unimpeachable persons, if necessary. I regret that I was not informed of the occurrences until they had ceased, as I have no doubt but, had they been attended to by a judicious person, something more might have been learned from them.

Truly yours, W. R. PECK.

## THE TRIBUNE AND THE BIBLE CONVENTION

The following article was in type several weeks since, but, by some mistake, it did not appear at the time, and it consequently escaped our notice.—E. B.

MESSRS. PARTRIDGE AND BRITTAN:

I feel impelled to offer you a few thoughts on Mr. Greeley's and Mr. Brittan's remarks on the Hartford Bible Convention, the Clergy, etc. I think Mr. G. hardly did the fair thing by the Convention. It seems to me that a man who aims in his paper to let every body know what every body else is thinking of, ought to have found room at least for a synopsis of what was said and done at that Convention. He ought at least, after placing that it broke up in a row, to have informed us who were the realists. This was but naked justice, to say nothing of his duty as a journalist, to reprove lawlessness, however "respectable."

He goes on to say that reformers ought to build up instead of tearing down, and that because Davis & Co. could not make their Bible go in or reason why they should attack the other. Now this is disingenuous, to give it no worse name. No man knows better than Mr. G. that it is a stern necessity which compels reformers to attack the churches and their authorities. It is a war of self-defense. For ages have the believers in infallible standards waged a war of extermination on all reformers—on all schemes for human amelioration not originated by themselves. Sadly as we are accosted behind their sacred breastworks, they have kept up a murderous fire, and none have dared to return it. But some have got the idea that perhaps that bulwark is not invulnerable—that its strength is not real, but imaginary. And the word is given out and repeated along the lines of the army of Progress—"Charge that battery." This is being done. And Mr. G. himself is doing good service in the cause, but he does not like to be seen training in our company. He prefers bush fighting. He praises the lofty columns and nice proportions of a building—thinks its genius a clever set of fellows, and under cover of the dust he thus raises

same rule that I would any other class of persons, viz., by their fruits. And I would have all canvassers of their claims be as severe as Truth. Let the influence which they have exerted, and are exerting, be ascertained as a matter of fact. I appeal to the truth of history to decide whether they have not, "as a class," in all ages of the world, lent their vast influence to despotism and wrong; whether they have not ever persecuted religious and social reformers; whether they have not always endeavored to strangle the children of science in their infancy, and, failing in this, cramped and perverted and denied their revelations as long as they could, and, when forced to admit the facts, claimed the credit of the discoveries for their own authorities. And are they not now, "as a class," pursuing the same course? Let the treatment which Phrenology, Mesmerism, Clairvoyance, Spiritualism is receiving at their hands, answer. I think that facts will bear us out in the conclusion that their influence is evil, and that continually. But let us be charitable. "These men did not make themselves nor the circumstances by which they are surrounded." Before we indulge in self-righteousness, let us ask ourselves, "Had we been born with the same constitution, and placed under the same influences through life, would we not act precisely as they do?" As surely as life causes produce like effects would this result follow. Let us, then, banish all uncharitableness and self-righteousness as unworthy the real philosopher or the true Christian. It is coming to be recognized by a few, that stern, immutable law governs the actions of mind as well as those of matter. In view of this fact, how philosophical, as well as sublimely beautiful, appears the prayer of Jesus for his murderers!

"Let us, then, strike not at Humanity, but at the chains it wears." And let not reformers quarrel with each other about their mode of operating. There is room for each to act out his own individuality. There are thousands of minds prepared to receive the Truth in part, who would reject the whole Truth. There are some ready for a greater advance toward the whole Truth who, perhaps, would not make an advance without some one to show them the way.

I do not like the idea broached by one of your correspondents of shutting "Atheism" out of your columns—at least for the reason he assigns. It may be that "there are no Atheists," but I would prefer to let each man "define his own position." Others may not draw the same conclusion that he does, from the fact that man has an organ of veneration. This faculty, like others, is so much the creature of education, that it is hard to determine from man, as he is at present, what the normal action of the organ is. If you exclude the subject because it injures the feelings of some, you may exclude every subject upon which men differ. The "largest liberty" of investigation is what this age demands, and what it will have in spite of a prostituted press and bigoted priesthood.

Yours, for Humanity, C. M. OVERTON.  
WESTFIELD, N. Y., July 30.

### TO THE FRIENDS OF PROGRESS.

As the lecturing season is close at hand, and as I am prepared to deliver lectures upon the Harmonical Philosophy, I take this opportunity to announce my readiness to do so in all those places where I may be invited to speak. It is generally known that I speak as the advocate of a free and progressive philosophy, having no creed or book of authority but Nature, and no high priest but Reason. And hence I would kindly invite all advocates of popular theology, in those places where I may deliver lectures, to come forward upon a free platform, and discuss before the public mind the relative claims of the two philosophies—the Progressive and the Conservative, or the Natural and Supernatural. I make this request as an earnest and brotherly appeal to the reverend clergy of all denominations. If I am in error I would know it, and know it now; for if it be such, and popular theology be true, then it will prove fatal, not only to myself but to many others who are rapidly embracing its great principles. If Harmonical philosophy are—as the Church and the clergy must believe, if they believe their own creeds—sowing the seeds of moral and religious error, it is not the duty of the clergy to meet, and attempt at least to prevent the spread of that philosophy which strongly and confidently contemplates the entire destruction of the great system of Supernaturalism. Not any of its truths, however—that will be impossible—but as a great system of morals and religion only. I once revered its authority, worshiped in its dark temple, and bowed upon its altar, stained in the blood of its innocent vicarious sacrifice (Jesus of Nazareth); but soon I learned, by the light of reason and intuition, that its authority was self-contradictory, contrary to Nature's simple but irresistible and sublime teachings. Seeing and feeling this, as an honest man, I could but renounce it, and also attempt to prevent its adoption by others. It was not until I held intercourse with the Spirits of the departed, that I became fully convinced of my error, and not until I was irresistibly impelled, did I find sufficient strength to take the rostrum and proclaim my own emancipation, and labor for that of others. I believe in free thought, free speech, and free minds, in all moral and religious questions, as well as in civil and political. But the Church denies us this right by its assumptions of Divine authority.

These are my reasons for opposing the doctrines of popular theology. It may be well to remark that I lecture without the customary external preparation. The friends of progress and reform, in all parts of the country, desirous of having such lectures, can secure my services and ascertain my terms, by addressing me at Hartford, Conn.

With a desire to be useful, I remain yours, for emancipation,  
S. J. FINNEY.

### WHO AND WHERE IS CHRIST?

Jesus Christ is a name on almost every tongue, and a name ever dear to humanity. But who and where is he, and what relation does he hold to humanity? In reading the genealogy of Christ in the Bible, I learn that he is "the son of Adam, which was the son of God." The first man, Adam, was the representative of man's earthly or material nature. Christ, the second Adam, is the representative of man's Spiritual and immortal nature. All men, as to their Spiritual natures, are sons of God; all men, as to their earthly natures, are children of the flesh, or of the devil. We are all members of one great body, whose head is Christ. All mankind hold the same relation to Christ that trees hold to the earth. Christ is in us all, and we are all sons of God, and sons of men, and have a divine as well as an earthly relation.

As we are all the children of God, every evil we do to our brother is the same as done unto Christ. When we cheat our neighbor in trade, we do the same unto Christ. I would as soon deny the divinity of Christ as I would deny the divinity of man, because Christ is in every man. Every time you call human nature totally depraved, you deny Christ and call him a devil. Christ is living his life over again in humanity. He taught us how to live, and how to suffer, and how to be redeemed by suffering. All the beauties of Christ's character were made manifest by his sufferings. The mission of Christ was not to give us any new nature, or any faculties which we did not possess before. He came to give us a knowledge of our Spiritual natures, and to show us the relations we sustain to God and to each other. He came to enlighten, and to wake up the ignorant and slumbering faculties of our minds, and call them forth into action. If we suffer with Christ, we shall also reign with him. We must all be born again by death before we can come into the full fruition of that Spiritual life which the redeemed enjoy. Death brings life and immortality to light.

Every man who follows Christ, or his Spiritual nature, has a foretaste of heavenly life, even while he lives on the earth, for he is redeemed or saved from the power of his earthly nature. All the laws of God have their counterpart in man. Man's Spiritual nature is the highest law that he is called to act from. Christ says, "Love God with all thy heart, and thy neighbor as thyself. On these two commandments hang all the law and the prophets. God is manifest in the flesh. Man has by nature all the attributes of God in a finite degree. Christ in man is God's son and image. The highest ideas we can form of God must be found in man, for man is the greatest and most perfect work of God. By knowing Christ we know ourselves; by knowing ourselves we know our God. God made man just such a being as he wished to have him. He did his best, and he will never be disappointed in any part of his creation."

Let each man, then, think himself an act, his mind a thought, and his life a breath of God; and let each try, by great thoughts and good deeds, to show the most of the Heaven he has in him.

FROM A SPIRIT IN THE BODY.

BRISTOL, VT.

Schools for the education of colored children are about to be organized at Pittsburgh.

The cholera is ravaging various sections of Europe. Cases had appeared in London, and great apprehensions were felt.

The Council of the Spanish Ministry have decided to receive Mr. Soule, the Spanish Minister to the United States.

## Original Communications.

### LIFE IN DEATH.

BY S. STANLEY.

Well, ah, well do I remember,  
When a little child at play,  
With what joy I used to clamber  
On my gentle mother's knee—  
Where I'd sit for hours together  
Gazing on her sunny face,  
Wondering—loving—doubting whether  
Aught could add another grace.

Nor is this the only picture  
Graven on my childish heart—  
Setting forth in silent lecture  
Nature's triumph over Art;  
Close beside my sainted mother,  
Bound to her in love's bright loop—  
Memory traces still another  
In the cherished household group.

Tis my father's care-worn visage  
Beaming on his loving child,  
Every grace here found its prestige—  
Heaven opened when he smiled;  
Blest companions! loved and loving—  
Hearts attuned in sweet accord,  
By their true contentment proving,  
Virtue brings its own reward.

Next appears my gentle sister—  
Dear indeed she was to me;  
Oft I've wondered as I kissed her—  
"Can an angel sweeter be!"  
Next I see my noble brother  
With his thoughtful, manly face,  
Vain I try my pride to another  
While his lineaments I trace.

Unto these were added others,  
Till at length a merry group—  
Sisters dear and loving brothers  
Swelled the happy household group.  
With what charms my partial fancy  
Clothed these loved ones to the last!  
With what skill love's necromancy  
O'er their faults a mantle cast!

What though age the brow had wrinkled!  
What though care had furrows-plowed!  
What though time gray hairs had sprinkled  
Over heads by sorrow bowed!  
What though childhood's bud had blossomed—  
Naught on earth such beauty wore  
As the forms which lay embosomed  
Deep within my fond heart's core.

Time sped on—soon was blended  
With the group so loved before,  
One whose heart by love expanded,  
Lent the charms she meekly wore.  
While I viewed this charming creature  
Basking in her eyes' bright beams,  
Love illumed each radiant feature,  
Realizing all my dreams.

Oh, what charms had nature lavished  
On that sweet and lovely face!  
Oh, what love my bosom ravished  
As I scanned each budding grace!  
Not the love one bears a sister—  
Not the love which kinred boast—  
FROM MY BOSOM HAD I MISSED LOVE,  
HALF MY BEING HAD BEEN LOST.

But, alas! while time was adding  
To the group attractions new,  
Death was at his elbow padding—  
Shading it with somber hue.  
One by one these loved ones slumbered  
In their dark and narrow bed—  
One by one their forms were numbered  
With the cold and silent dead.

And the group, so sweetly blended,  
Slowly vanished from my sight;  
Love's young dream in sadness ended—  
Sorrow changed my day to night.  
Long I mourned my fond hopes blighted—  
Long I murmured at my doom—  
Till a lamp by angels lighted  
Shed a halo round the tomb.

By this light let down from heaven,  
Sorrow's night is changed to day,  
Back to life the dead are given—  
Joy descending with each ray.  
To my faith-illumined vision,  
Those I mourned now reappear—  
Roaming through the fields elysian—  
Watching over loved ones here.

Other friends to these succeeded,  
Dear indeed they are to me—  
Just the balm my sad heart needed;  
Unto God let glory be.  
Still my soul delights to linger  
With the dear departed ones;  
Backward memory points the finger,  
Thitherward my spirit runs.

Nay, I will not say "DEPARTED,"  
Nor can I account them "DEAD,"  
Mourn for them, or, broken hearted,  
Tears regretful o'er them shed.  
Oh, how manifest their PRESENCE  
In the meditative hour!  
They of LIFE enjoy the RESSURECTION  
They have felt the QUICKENING POWER.

They have joined the happy legions  
In a home of deathless life;  
Dwell they now in heavenly regions,  
Free from earthly toil and strife.  
Far removed from pain and sadness,  
Pinching want or cackling care—  
Singing songs of joy and gladness—  
Palms of victory they wear.

Soon, oh, soon shall I go meet them  
Where all parting scenes are o'er—  
Soon with rapture I shall greet them  
On a blest and peaceful shore.  
Then with patience let me tarry—  
Bear the cross—await the crown—  
Cheerfully all burdens carry  
Till in heaven I lay them down.

AN INDIAN SACRIFICE.—The St. Paul's Democrat states that the remnants of the once numerous Indian tribe of the Pillagers, in that vicinity, have determined upon celebrating one of their ancient rites, by offering a sacrifice to the evil spirit, and it is said that several of the braves have offered to immolate themselves. It is to take place on the 2d of October.

A Mass Temperance Convention met at the Tremont Temple, Boston, on the 12th ult. Hon. Elisha Huntington of Lowell, presiding. The Convention declared itself composed of men only. Speeches were made by the President, Hon. Horace Mann, Rev. Mr. Chapin, and Rev. Theo. Parker. The attendance was large.

### SPIRITUALISM.

Hark! a cheering voice comes from the Spirit-land bearing on its soft accents absolute evidence of man's immortality! Has man's supermundane existence become a tangible reality, or gloriously fixed fact, verified by thousands of happy celestial beings! Has the dark and dreary veil which, during the past eighteen hundred years, quite shut out the light of Heaven and immortality, been removed! Has that dismal, soul-chilling curtain which so long divided the inhabitants of earth from the Spirit-land, been eliminated by the great principles of spiritual and physical progress! Do Spirits of the departed hold intercourse with the living! Are our friends—those dear departed ones who were our greatest earthly consolation, whom we thought death had separated from us, whom we thought removed to that unknown and silent shore "from whose bourne no traveler returns"—not with us! Are they now our Spiritual companions, cheering and enlightening our souls with their sweet, angelic voices! Glorious, soul-elevating, and regenerating thought! What can the objection be to such an exalted, ennobling, and heavenly idea! What are its tendencies! If they be good and elevating—mighty auxiliaries in carrying on the great work of love, reformation, and regeneration—in making mankind really happier and better, then no same man can object to it. Now its tendencies are, to elevate our moral natures, to teach us "Spiritual things," to "Spiritualize" us, to eliminate from our minds the gross things of earth, and lead us away to heaven. It robs death of its "sting" by teaching us that we do not die, but change to a better state of existence. It poots the oil of gladness into an aching void, that the world nor popular theology can never fill, because it teaches us "what dreams may come when we have shuffled off this mortal coil;" it removes "the rule" by satisfying man that there is an existence beyond the tomb. It teaches us that death is not a "grim monster," but that it is the "gate to endless joy"—a birth of the Spirit to a higher existence. It answers the beautiful poetic lines,

"Soul of the just, companion of the dead,  
Where is thy home, and whither art thou led?"

to the satisfaction of the interrogator; because when the question is proposed, a Spiritual voice is heard, saying, "I am with you."

These are some of the legitimate fruits of Spiritualism—some of those golden apples which grow only on Spiritual trees—yet, after all its exalted teachings, its heavenly influence, and regenerating power, the Materialist, the Atheist, and many so-called Christians, are "standing out" against it, and crying "humbug," "humbug!" But, why! I answer—They fear its influence, and are sensible that, unless retarded, it will soon sweep from the world Materialism, Atheism, Phariseism, and all other isms which tend to obstruct the progress of Spiritual truth. Many of them are satisfied that Spiritualism carries with itself its own evidence, and therefore must necessarily rise far, far above all systems which stand opposed to it; hence they are troubled with a deep-seated conviction that it is what it purports to be, and that it will eventually rob them of their idol creeds, sanctimonious priests, and, above all, their sacred popularity.

When Galileo invented the telescope, and by its aid presented to the world so many beautiful and sublime astronomical truths, what was the cry of that old bigoted leader, the Pope, and his followers! "Humbug," "Heresy," etc. Again, when Jesus brought forth and promulgated the "New Era" of "Spiritual Manifestations" and Clairvoyance, what was the cry of those old self-righteous, Pharisaical hypocrites—of all the sectarian parties of that time! "Humbug," "Blasphemy," "Away with him, crucify him, crucify him!" Hence we discover that new developments, either physical or spiritual, no matter how elevating or intrinsically good, have in all ages met with the opposition and frowns of sectarian prejudices and interests. Who, then, can wonder that a few sparks of the same destructive fire are now alive! But notwithstanding this powerful opposition—notwithstanding the cry of humbug, and all the fiery darts of persecution—the truth must and will prevail, and shine with all its native beauty.

I regret that the word "humbug" is not obsolete, because wherever extensively used, ignorance, superstition, and bigotry may be certainly known to prevail. It is a word that belongs to the powers of darkness, and will become obsolete only when ignorance and superstition shall fade away. But one thing is certain, it never redeems to the credit of him who uses it; for whoever habitually employs it as a weapon against new ideas, virtually affirms that he is too consummately ignorant, or too miserably bigoted to investigate for himself, or to allow others to do so. But since "Spiritual Manifestations" have been witnessed and testified to by thousands of honest and intelligent men, many of whom are among the most profound thinkers of the age, the term "humbug" is less employed, and the groveling phrase, "I do not credit human testimony" is substituted in its place. I grant that human testimony is more or less fallible, but at the same time it is more or less reliable according to the amount of moral worth, intelligence, and integrity connected with it. If when our best men speak, their sayings are not to be believed, then no human testimony is to be credited. But perish the groveling thought, that no man's testimony is to be believed. I feel impelled to believe men of sound judgment, good moral character, and integrity. I am satisfied, however, that the testimony of these men would be taken on any other subject than Spiritualism, if it happened to be favorable to the latter; hence the opposition is not so much against the men as the doctrine they support. The most of those who claim that human testimony is not reliable, do believe that some men's words are infallible—that Moses, Matthew, John, Paul, and the whole catalogue of Bible writers, spoke nothing but the solemn truth; and yet they were but men—they were but human. I grant they spoke the truth, and then ask, "What reason have we for believing Moses more than Judge Edmonds!" I can give none, unless there are evidences that Moses was the better man, and that is doubtful, since Moses was a passionate man, and even slew an Egyptian, which act, at the present day, would constitute a murderer. But I leave all to judge for themselves whose testimony is the most reliable, and also whether the testimony of honest men should not be as much respected now as that of men who lived eighteen hundred years ago.

The opponents of Spiritualism deny the whole system on the ground, that (as they say) "it contradicts the Bible." But how do they know all this, since they will not investigate it themselves, nor respect any human testimony concerning it! I deny that it contradicts any of the essential principles of the Bible; but I grant that it does oppose many of the opinions that clergymen have taught their people. The Bible has been strangely perverted by cunning and ingenious priests, who very well knew that the ignorance of their followers concerning the principles taught by the Bible, was for their pecuniary interest. Men have thus been entirely controlled by their religious captains, and in this way the Bible has been woefully perverted. Spiritualism opposes this perversion of the Bible, and not the book itself. How any man can oppose "Spiritual communications" and believe the New Testament is more than I can comprehend, for the whole tenor of the teachings of that book go to confirm the reality of such communications. It teaches that an angel appeared to Mary and conversed with her; also, that one appeared and conversed with Zacharias; that another rolled a great stone away from the sepulcher; and it speaks of a multitude of other Spirit Manifestations exactly coincident with those of modern times. How a Spirit could roll a great stone away from a sepulcher and not be able to lift a small table, or even "rap" on it, I can not understand. But one thing is certain, that whoever will investigate Spiritualism, and compare its teachings with those of the New Testament, will find a beautiful coincidence in sentiment.

ADAMS CENTER, JEFFERSON CO. Aug. 24, 1853.

### VISITS TO THE LOWER SPHERES.

We have been much interested in perusing several chapters of an article entitled "Extraordinary Case of Introduction into the New Church," which is now being published in the monthly issues of the "New Church Repository," edited by Professor Bush. The writer details his experience in death-like trances into which he fell in several instances, and during which he was intromitted into what Spiritualists would call the "lower spheres." His visions and experiences while in that state were, in the main, confirmatory of Swedenborg's revelations concerning what he calls the "hells." They present phenomena more or less paralleled in the experience of many Spiritualists, and which we think should certainly be allowed to form an element in the evidence on which we make up our opinion concerning the future condition of those who have lived wickedly while in this world. Let us have all sides of the Spiritual phenomena, and then make up our minds impartially in view of the whole mass of evidence.

F.

## SPIRITUAL TELEGRAPH.

NEW YORK, SATURDAY, OCTOBER 8, 1853.

### BUSINESS NOTICES.

AN EXPLANATION.—Our Patrons are respectfully informed that the subscription and mail books of the TELEGRAPH are left entirely to the care of our mailing clerk, and consequently the proprietors themselves do not know at what particular time the subscription of any one of their patrons may terminate. Moreover, the business of the office is so managed that when a subscription expires the name no longer appears before the person who writes the wrappers. The reader is requested to accept this as an explanation for any seeming abruptness which may characterize the discontinuance of the paper.

ADVERTISING.—The Publishers will insert a limited number of advertisements as circumstances will permit, always providing, the subject to which it is proposed to invite public attention is deemed compatible with the spirit and objects of the paper. All advertisements must be paid for in advance, at the rate of 12½ cents per line, for the first insertion, and 8 cents per line for each subsequent insertion.

ALL ORDERS FOR BOOKS AND PAPERS.—Except from those wholesale dealers with whom we have open accounts—should be accompanied with the cash. When books are to be sent by mail, the remittance should be sufficient to cover the postage, otherwise the purchaser is required to pay double at the place of delivery.

### HOME AND FOREIGN ITEMS.

WAR PROBABLE.—The foreign news by the last steamer is regarded in political and commercial circles as of the utmost importance. The Emperor of Russia had rejected the Turkish modifications of the note which he had accepted at the suggestion of the four powers, and the Sultan having accompanied his modifications with the enunciation of principles which he can not consistently recall, war is not only possible, but probable. Such was the decided impression in Europe, and the corn and money markets were vibrating under the expectation of a collision. What greatly heightens the prospect of war, was the fact that the Turkish troops were clamorous to be led against the Russians. Omar Pasha was scarcely able to restrain them. We shall not be surprised to hear by the next arrival, even, that the war is begun, and if Turkey enters the field unsupported by England and France, there can be but little doubt that her hold on Constantinople and her empire in Europe will find an end. Turkey has a strong force at command, but her resources are vastly inferior to those of Russia, even should she be backed by the entire Moslem power of Asia, which seems, from the religious character of the question at issue, not improbable. For our part, we would as soon that the crescent should flame from the dome of St. Sophia, as that the cross, guarded by semi-barbarian despots, should take its place. Turkey has proved herself for many years a better friend of Christianity, humanity, and freedom than Russia. But the struggle will be hailed, however it issues, as likely to open up chances for the further liberation of the down-trodden masses of Europe. Kosuth and Mazzini will not be idle spectators of a war between Russia and Turkey.

MUSIC AND LITERATURE.—Alfieri, the Italian poet, before he wrote often prepared his mind by listening to music. "Almost all my tragedies," he says, "were sketched in my mind either in the act of hearing music, or a few hours after;" a circumstance which has been recorded by many others. Lord Bacon often had music played in the room adjoining his study. Milton listened to his organ for his solemn inspiration, and music was ever necessary to Warburton. The symphonies which awake in the poet sublime emotions might have prepared the inventive mind of the great critic for the vision of his theoretical mysteries. A celebrated French preacher, Bourdaloue or Massillon, was once found playing on a violin to screw his mind up to the pitch preparatory to his sermon, which, within a short interval he was to preach before the Court. Curran's favorite mode of meditation was with the violin in his hand; for hours together he would forget himself, running volubly over the strings, while his imagination reveling in its tones, was opening all its faculties for the coming emergency at the bar. To these might be added a very long list of names of men of letters and men of science; besides numerous theologians, who, in hours of relaxation from severer studies, beguiled time, and braced their minds for further exertion by the practice or audition of the witching voice of music.

THE CASE OF KOSZTA.—The Secretary of State, Mr. Marcy, has presented the decision of our government in regard to Koszta, and the act of Capt. Ingraham, against which Austria had formally protested. The ground taken is that a declaration of intent to become a citizen of the United States entitles a person to the protection of the American flag. That the subject of any sovereignty, according to the laws of nations, can absolve himself from that sovereignty, and become the subject of any other sovereignty, at his pleasure, and that he can not be reclaimed save under special treaty of extradition, and then only on criminal or other than political grounds. Therefore the United States Government can not reprove the conduct of its agent, Capt. Ingraham, who was bound to rescue Koszta, as an American citizen, from extraordinary peril by extraordinary means. The President expects Austria to release M. Koszta and replace him where she found him at Smyrna, when her agents unlawfully and violently seized him. This declaration of the scope of American citizenship will strike a deep chord, and produce a profound sensation at home and abroad. Mr. Marcy's letter is able and clear—his facts plain and his logic convincing. We regard the stand taken by our Government as a most hopeful sign for the freedom of the world.

SPIRITUAL MANIFESTATIONS are a very old story, after all. About the time of the witch-burning mania in New England, the following deposition was made by a responsible and respectable person; "I do testify, that I have seen Margaret Rule, in her afflictions from the invisible world, lifted up from her bed, wholly by an invisible force, a great way toward the top of the room where she lay; in her being so lifted, she had no assistance from any use of her own arms or hands, or any other part of her body, not so much as her heels touched the bed, or resting on any support whatsoever. And I have seen her thus lifted, when not only a strong person hath thrown his whole weight across her to pull her down, but several other persons have endeavored with all their might to hinder her from being so raised up, which I suppose that several others will testify as well as myself, when called unto it." Five other EYE-WITNESSES attested to the above by their signatures.—EXCHANGE.

NEW EDITION OF THE BIBLE.—Rev. Thomas H. Stockton, an eminent Protestant clergyman, now residing in Baltimore, proposes to issue the sixty-six Books which compose the Bible according to the received version, in so many different volumes, each containing the text beautifully printed on large open type, followed by an original dissertation, with explanatory notes and every thing essential to a fair understanding of the sacred text—the whole to form a cabinet or miniature library, which will be more or less costly, according to the tastes and means of the purchaser—say from \$25 to \$150 for the whole, according to the richness of the binding, etc.

CURE FOR HYDROPHOBIA.—Dr. Cooper of this borough, claims to have discovered a certain cure for this terrible complaint. In consequence of the inability of patients to take liquids, he has reduced the ingredients into an extract and then into pills. It is said to be a sovereign remedy. The receipt is—Alcoholic extract of Red Chickweed and Skullcap in equal parts, made into four grain pills; three given three times a day for nine days. Spasms will be stopped in twenty-four hours; and the continuance for nine days is to prevent relapse, by bracing up the system against the disease.—WEST CHESTER REPUBLICAN.

A ST. LOUIS paper says the Governor of Nebraska has Indian blood in his veins. He was born in Wayne Co., Michigan, in 1800. His father was captured when a child, by the Wyandot Indians, and married a half-blood Wyandot girl. The Governor, William Walker, is her son. He was educated at Kenyon College, Ohio. He was seventeen years Postmaster at Upper Sandusky, Ohio. In 1839 he was elected Chief of his nation, the Wyandots. In 1843 he removed with them to their new home west of the Mississippi, and on the 20th of July, of the present year, was elected Provisional Governor of Nebraska.

TELEGRAPHIC accounts from Vienna announce that the lost jewels of Hungary, affirmed by the Austrian government to have been stolen by Kosuth and his Ministry, had been discovered near Orsova, buried under ground. The jewels comprise the Hungarian crown and insignia, and the cloak of St. Stephen. The latter was almost destroyed by damp. Therefore Kosuth is proved to have been no thief, as his enemies would have wished the world to believe.

THE Hartford Times says that a child of Mr. Lorin Field, of Somers, Conn., is supposed to have been killed by eating colored candy. Dr. Wood examined the contents of the stomach and found a sufficient quantity of lead there to cause death.

### HOME.

Home's not merely four square walls,  
Though with pictures hang and gilded;  
Home is where affection calls,  
Filled with shrines the earth has builded;  
Home—go watch the faithful dove,  
Sailing 'neath the heaven above us—  
Home is where there's one to love!  
Home is where there's one to love us!

Home's not merely roof and room;  
It needs something to endear it;  
Home is where the heart can bloom,  
Where there's some kind lip to cheer it!  
What is home with none to meet,  
None to welcome, none to greet us!  
Home is sweet, and only sweet,  
When there's one who loves to meet us!

BEAUTY.—The celebrated Goethe thus philosophically discourses: "Beauty is inexplicable. It appears to us as a dream, when we contemplate the works of the great artists. It is a hovering, floating, and glittering shadow, whose outline eludes the grasp of definition. Mendelssohn, and others, tried to catch beauty as a butterfly, and pin it down for inspection. They have succeeded in the same way as they are likely to succeed with a butterfly; the poor animal struggles and trembles, and its brightest colors are gone; or if you catch it without spoiling the colors, you have at best a stiff and awkward corpse. But a corpse is not an entire animal; it wants that which is essential to all things, namely life—spirit, which spreads beauty on every thing."

THE CRYSTAL PALACE.—The charge for admission to the Crystal Palace is henceforth reduced to twenty-five cents, as follows: 1. For associations or companies of working men applying in considerable numbers for admission together; 2. For all persons arriving by excursion trains arranged expressly for visiting the fair; and 3. For all persons, without exception, on each Saturday. To others than those included above, the charge will be fifty cents each admission as heretofore, and there will be no weekly tickets.

LADIES TURNING DOCTORS.—A Cincinnati exchange says: "The case of Doctor Caroline Brown in the practice of the medical profession has already had a sensible effect on the ladies in the country round about Cincinnati. Six young ladies, of good families and superior education, have applied for admission into the Eclectic Medical College at the approaching term."

THE RIVER THAMES.—The Thames is about 230 miles long. It varies in breadth, like most rivers. In the vicinity of London, which is sixty miles from its mouth—say from London Bridge to Hammermith Bridge, a distance of about five miles—it is from a quarter to a half of a mile in width. The Thames Tunnel is 1,300 feet long, but the river at this point is not more than 900 feet wide.

FLOGGING has virtually been abolished in the English army, only fifty-eight floggings having occurred last year in an army of 110,000 men, which is less than one to every 2,000. At present fifty lashes is the maximum punishment. A few years ago 500, or even 1,000, lashes were not uncommon.

LAMARTINE has begun the publication of his "History of the First Constituent Assembly," and it is likely to create a great excitement as his "Girondins." The Gazette du France, in a furious philippic against it, says, "that France is not saved so long as such an explosive element exists in its bosom."

FIGS.—A lady in Maine has a fig-tree which has matured four figs this season. The tree is five or six years old and was started in Massachusetts. The fruit starts out without any appearance of blossoms, and does not ripen until the second season. The tree has now about a hundred figs on it, which will ripen next season if nothing befalls them.

A VALUABLE MUSEUM, at Greenfield, belonging to the late Dexter Marsh, was sold on Wednesday last. It consisted of a collection of animal foot-prints in layers of red sandstone. The specimens brought higher prices than they were appraised at. The whole collection will be divided between Amherst and Boston. The largest specimen brought \$375.

COL. FREMONT.—The Washington Star states that information has reached that city by telegraph from St. Louis, stating that Col. Fremont has been compelled to abandon his journey of exploration to California (overland), and to return to St. Louis, on account of the condition of his health.

VALUE OF LAND IN LONDON.—A piece of land 400 feet square, on the northwest corner of Forish Lane, belonging to St. Thomas Hospital, has been let on lease for 80 years, at a rent of £1,900 per annum. This letting, if calculated at its freehold value, at the present rate of consols, would represent the extraordinary sum of \$5,200,000.

RECEPTION AT THE CONVENT OF MERCY.—On Saturday morning, Miss Eliza Shubrick, daughter of the late Capt. Shubrick, and niece of Commodore Shubrick, received the white veil at St. Catharine's Convent, Houston Street, at the hands of the Rt. Rev. J. R. Bayley, Bishop-elect of Newark.—FREEMAN'S JOURNAL.

HON. JOHN P. HALE has been presented with a medal by the crew of the U. S. sloop-of-war Germantown, as a testimonial of their appreciation of his services in behalf of the abolition of flogging in the navy. The ceremony took place in the Tremont Temple, at Boston.

TEMPERANCE IN OHIO.—There was a great Temperance gathering in the Melodeon, Cincinnati, on the 24th ult. Dr. C. Jewett, of Mass., and S. Beaman, Esq., of New York State, were speakers on the occasion. The Maine Law is making progress throughout the State.

A GREEK merchant, named Barloski, residing at Moscow, deceased some time since, left his entire fortune, which exceeds \$1,500,000, to the Greek government, to be applied in aid of education in Greece. The money has safely arrived at Athens.

THE MORMONS are making an effort for the conversion of India to the creed of Joe Smith. "Thirteen" ministers" arrived there from the City of the Salt Lake, via California.

The estate of the late Henry Clay, at Ashland, was purchased by James B. Clay (son of the great commoner) recently, at the rate of \$140 per acre. The property consists of 237 acres.

The Millerites have fixed upon May 19th, 1854, as the date of the destruction of the world. They say there will be no mistake about it this time.

SWORD-FISH are good to eat. A schooner brought one into Gloucester, which was cut up, salted, and sold in Boston for eight dollars a barrel. It filled two barrels.

The Bombay Gazette says it is fact that the entire population of India do not on the average spend a sixpence (twelve cents) a head, for clothing, annually.

The notorious ex-monk Lesley, who was recently convicted of murder in Wisconsin, has been refused a new trial by the Supreme Court of that State.

"A YOUNG MAN, a member of an evangelical church," advertises in a city paper for board "in a pious family where his Christian example would be considered a compensation."

At a meeting of the Baptist Church of Palmyra, held on the 3d instant, the following preamble and resolution were ordered to be published: "Whereas it appears, from satisfactory testimony, that George W. Gates has been accustomed from time to time to abuse his wife in

## Interesting Miscellany.

We republish the following beautiful Poem, which was written some years ago, the author being an invalid, whose protracted illness was brought on by over-exertion in benevolent labor, and whose beautiful life, through a long period of suffering, steadily etherealized to the last point of the spirit's predominance over the body, consistent with their unity.

The Poem was suggested by Poe's "Raven," and is in some measure a response to that admirable production.

### THE DOVE.

BY MARY TOWNSEND.

"Twas midnight, solemn, dark, and deep,  
And vainly I had courted sleep.  
When with pain, with anguish torn,  
Hope, faith, and patience nearly worn,  
I heard a sound, a gentle sound—  
Breaking the solemn stillness round—  
A gentle, soft, and murmuring sound,  
Making the stillness more profound.  
I hushed my breath! again it came!  
My heart beat faster—still the same  
Low, gentle murmur met my ear,  
Approaching nearer and more near;  
A single sound, yet soft and clear,  
And strangely fraught with memories dear.

A flood of clear and silver light  
Then burst upon my raptured sight,  
Filling my little chamber quite;  
And in that light a bird was seen,  
Not "grim and black with stately mien,"  
But purely white and beautiful,  
With look so mild and dutiful—  
A lovely bird with plumage white,  
In that calm, still, and clear moonlight!

Floating a moment round my head,  
It rested opposite my bed  
Beside a picture, lovelier  
Than heathen gods and holier;  
Two beauteous babes, whose sinless eyes,  
Bespeak them still in Paradise—  
Whose loving, soft, and gentle eyes,  
Tell where that land of beauty lies.

There sat the radiant white-winged bird—  
I listened, but no sound I heard—  
And then I spoke: "Sweet bird," I said,  
"From what far country hast thou fled?  
Whence com'st thou, and why com'st thou here?  
Canst thou bring sight my soul to cheer?  
Hast thou strange news? Speak, gentle dove!"  
And the bird answered—"God is Love."

"They tell me so," I faintly said:  
"But joy has flown, and hope is dead,  
And I am sick and sad and weary,  
And life is long and dark and dreary—  
Think not thy words my spirit move."  
Still the bird answered—"God is Love."

"Some dearly loved are far away,  
And some who fondly near me stay  
Are sick and sad and suffering,  
While I am weak and murmuring;  
Each for the other grieves, and tries  
To stay the tears that fill their eyes—  
Why comes not comfort from above?"  
Firmly but mournfully the dove  
Distinctly answered—"God is Love!"

I started up—"The world," I said,  
"Though beautiful it once was made,  
Is full of crime and misery now;  
Want sits on many a haggard brow;  
The warrior draws his bloody sword—  
Slaves tremble at the tyrant's word—  
Vice honored—virtue scorned we see—  
Why are these ills allowed to be?"  
He raised his head, that soft-eyed Dove,  
As though my boldness he'd reprove,  
Then bowed and answered—"God is Love."

"Forgive," I said, in accents mild;  
"I would I were again a child;  
I've wandered from the heavenly track,  
And it is late to journey back;  
My wings are clipped, I can not soar,  
I strive to mount, but o'er and o'er  
My feeble wings I raise in vain—  
I flutter, sink, and fall again!"  
In low but earnest tones the dove  
Still softly murmured—"God is Love."

"Thou mov'st me strangely, wondrous bird!  
My soul is strongly, deeply stirred—  
My heart grows lighter—may I still  
My mission upon earth fulfill,  
Proving my love to God sincere,  
By doing all my duty here?  
Shall past omissions be forgiven,  
And shall the weary rest in heaven?"  
He spread his wings, that radiant dove,  
And cheerily answered—"God is Love!"

"Thanks, heavenly messenger," I cried,  
"Remain that picture still beside;  
Surrounded by the light of Truth,  
Companion meet for sinless youth;  
Thou blessed type of Love and Peace,  
My hope and faith thou'lt still increase;  
Be ever near me, gentle dove,  
I know, I feel that "God is Love!"

\* \* \* \* \*  
\* \* \* \* \*

### VALUE OF DRUGS.

In a late number of the TELEGRAPH we gave the opinion of an eminent English physician and editor of a Medical Review, that society would be in less danger from disease and death if there was not a surgeon, physician, apothecary, man-midwife, druggist, chemist, or drug in existence. The New Orleans *Delta*, takes up this opinion and says:

"The question was put a few days ago to a physician in this city, if he did not believe that if on the breaking out of the epidemic in this city all professing physicians had been turned out of the city, there would have been fewer deaths—his reply was a prompt affirmative. There are no doubt many physicians who are a blessing to the community, but we fear it is too true that New Orleans has suffered awfully from empiricism during the present delusion. While those who have learning and experience in the profession, who have long resided here, in their mode of treating yellow fever employ the simplest remedies—relying more upon good nursing than physic—upstarts and new-comers, in their practice, have nearly emptied the apothecaries' shops of the various poisonous drugs which, unfortunately for humanity, have been admitted into the dispensary of modern medical science, and have thus filled many graves that might otherwise never have been dug."

"We hear daily and hourly of cases in which it is boldly asserted that the physician caused the death of the patient. We have in our own establishment some melancholy examples of the practice which is permitted to continue in this city. One of our compositors lost a fine, beautiful, healthy boy, ten years old. Speaking of the case to an old and experienced physician, the latter asked to see the prescription, and on examining it, declared that the boy must have died of the prescription. We do not know which is correct, but certainly such a conflict of opinion manifests a most alarming uncertainty in the practice in this city."

### EXTRAORDINARY JUGGLING FEAT.

In the early part of the last century a physician named Agricola, living at Ratisbon, in Germany, obtained great celebrity by certain discoveries which he declared he had made as to the multiplication of plants and trees. He could produce, he said, from a small branch, or even from a leaf, large forest trees in the course of an hour, through the sole instrumentality of fire. He wrote several works on the subject, one of which was published at Amsterdam, in 1720. Its title was, "*Agriculture parfaite, ou Nouvelle Decouverte*," etc. It has been supposed that he learned the secrets of the Hindoo jugglers, whose feats in the same line are of the most extraordinary character. They actually sow the seed of any tree the spectators call for, in the earth, and, after a few cabalistic words pronounced over it, a mulberry, a plum, or a walnut plant is gradually seen springing upward until it becomes a large tree, with its natural fruit depending from its branches. Nor is this all. The fruit is plucked and given to the spectator to eat; and while he is engaged eating of the enchanted dates or walnuts, the branches of the miraculous trees are crowded with birds of every plumage, who fill the air with their melody. A signal is given, and the tree, with its feathered inhabitants, disappears in an instant, leaving behind it no trace of its existence.

The Author of the "Oriental Annual," an English gentleman of unquestionable veracity, gives an almost incredible description of a juggling performance at which he was present. The operator introduces into the middle of the circle a named little girl about eight years old, in a wicker basket. The girl is shown to all the spectators. The operator then enters into a conversation with her, which soon assumes an angry tone; he threatens to kill her with a drawn sword; she supplicates for mercy, and while the piteous cries grow louder he plunges the weapon into her bosom two or three times successively. The earth is dyed with blood, while her agonizing groans announce dissolution. The spectators are ready to fall on the wretch whom they believe to be guilty of so barbarous a murder, when the little girl enters the circle from without, dressed in her usual attire, and as gay as if nothing had happened to her!

A still more extraordinary feat than that was performed in the presence of the Mogul Emperor Jehangiree, who gives an account of it in his autobiography. The performers produced a living man whose head they cut off in the first instance. They then divided the limbs from the trunk, and the mutilated remains lay on the ground for some time. A curtain was then extended over the spot, and one of the performers putting himself under the curtain, emerged from it again in a few minutes followed by the individual who was supposed to have been so completely dissipated!

His Mogul Majesty gives the following minute account of some other performances by the same jugglers, which are very wonderful.

"They took a small bag, and having first shown that it was entirely empty, one of them put his hand into the bag; on withdrawing his hand again, out came two game-cocks of the largest size and great beauty, which immediately assailed each other, and fought with such force and fury that their wings emitted sparks of fire at every stroke. This continued for the full space of an hour, when they put an end to the combat by throwing a sheet over the animals. Again they withdrew the sheet, and there appeared a brace of partridges, with the most brilliant and beautiful plumage, which immediately began to tune their throats as if there was nothing human present, picking at worms with the same sort of chuckle as they are heard to use on the hill-side. The sheet was thrown, as in the other instance, over the partridges. When again withdrawn, instead of those beautiful birds, there appeared two frightful black snakes, with flat heads and crimson bellies, which, with open mouth and head erect, and coiled together, attacked each other with the greatest fury, and so continued to do, until, as it appeared, they became quite exhausted, when they fell asunder.

"They made an excavation in the earth, in the shape of a tank or reservoir, of considerable dimensions, which they requested us to fill with water. When this was done they spread a covering over the place, and after a short interval, having removed the cover, the water appeared to be one sheet of ice, and they desired that some of the elephant keepers might be directed to lead the elephants across. Accordingly, one of the men set his elephant upon the ice, and the animal walked over with as much ease and safety as if it were a platform of solid rock, remaining for some time on the surface of the frozen pond without occasioning the slightest fracture in the ice. As usual, the sheet was drawn across the place, and being removed, every vestige of ice, and even moisture of any sort had completely disappeared.

"They procured a blank volume of the purest white paper, which was placed in my hands to show that it contained no figures or any colored pages whatever, of which I satisfied myself and all around. One of the men took the volume in hand, and the first opening exhibited a page of bright red, sprinkled with gold, forming a blank tablet splendidly elaborate. The next turn presented a beautiful azure, sprinkled in the same manner, and exhibiting on the margin numbers of men and women in various attitudes.

"The juggler then turned to another leaf, which appeared of a Chinese color and fabric, and sprinkled in the same manner with gold, but on it delineated herds of cattle and lions, the latter seizing upon the kine in a manner that I never observed in any other paintings. The next leaf exhibited was a beautiful green, similarly powdered with gold, on which was represented, in lively colors, a garden with numerous cypresses, roses, and other flowering shrubs in full bloom; and in the midst of the garden an excellent pavilion. The next change exhibited a leaf of orange, in the same manner powdered with gold, on which the painter had delineated the representation of a great battle, in which two adverse kings were seen engaged in the struggle of a mortal conflict. In short, at every turn of the leaf a different color, scene, and action was exhibited, such as was indeed most pleasing to behold; but of all the performances, this latter of the volume of paper was that which afforded me the greatest delight; so many pictures and extraordinary changes having been brought under view, that I must confess my utter inability to do justice in the description."

In observing upon the extraordinary nature of these performances, the Emperor puts aside the supposition that they were to be ascribed to a mere visual deception.

"They very evidently partake," he says, "of something beyond the exertion of human energy. I have heard it stated that the art has been called the Asmynian (celestial), and I am informed that it is also known and practiced to a considerable extent among the nations of Europe. It may be said, indeed, that there exists in some men a peculiar and essential faculty which enables them to accomplish things far beyond the scope of human exertion, such as frequently to baffle the utmost subtlety of the understanding to penetrate."

**ACTION OF THE BEAUTIFUL.**—I will mention an act which appears to me to convey as distinct a feeling of the beautiful as any landscape whatever. A London merchant, who, I believe, is still alive, while he was in the country with a friend, happened to mention that he intended, the next year to buy a ticket in the lottery; his friend desired he would buy one for him at the same time, which of course was very willingly agreed to. The conversation dropped, the ticket never arrived, the whole affair was entirely forgotten, when the country gentleman received information that the ticket purchased for him by his friend had come up a prize of £20,000. Upon his arrival in London, he inquired of his friend where he had put the ticket, and why he had not informed him that it was purchased. "I bought them both the same day, and I flung them both into a drawer of my bureau." "But how did you distinguish one ticket from the other—and why am I the holder of the fortunate ticket?" "Why, at the time I put them into the drawer, I put a little mark in ink upon the ticket which I resolved should be yours, and upon reopening the drawer, I found that the one so marked was the fortunate ticket." Now this action appears to me perfectly beautiful.—SIDNEY SMITH.

**ROBESPIERRE'S GUILLOTINE.**—Among a parcel of old government lumber recently ordered to be sold at auction to the highest bidder in Paris, was the identical guillotine of the horrible Reign of Terror, and the basket belonging to it, into which the heads of its victims—from ten to a hundred per day—dropped, under the bloody system of Robespierre, including the head of the heartless butcher himself. This horrible machine, framework, sliding-knife, and basket, certified by a government officer, were sold at public auction, before an immense crowd of spectators, for 60 francs; and directly after the articles were committed to a bonfire amid the cheers of the people.

**MIRACULOUS (!) BLEEDINGS.**—In a letter to the *Nonconformist*, Dr. Epps, of London, gives a history of the case of a patient now under his care, whose malady is the oozing of blood from the tips of her fingers. He thinks it may be useful in explaining some of the statements put forth by the priest-craft of modern times, in relation to the spurious evidences which they wish to deduce from wounds bleeding, and fingers dropping blood.

**EXERCISE OF SPIRITS.**—In a previous number of the TELEGRAPH we alluded to a proposition made by the *Freeman's Journal* (Catholic) that "mediums" or persons troubled by Spirits, should be turned over to Daily Bishops for exorcism. The subjoined, which we quote from the *Catholic Times*, would seem to argue that priestly exorcism is more likely to kill off the patients than to relieve them from their Spiritual inconveniences:

"A gentleman, writing from France, tells a story concerning the chatelaine of his Stale Majesty, when requested to eradicate the body of one of a set of fanatics, called Jesuites at Paris, who were praying and singing with east zeal and ardor in their chapel, in the village of Courmoulin, which is of some interest. It appears that the person whom Sir Claven Fort had made his tenant became aware of the unwelcome intrusion at the time the exercises in the chapel were at fervent heat. He roared prodigiously, and implored the others to aid him in relieving his bowels from that on which gastric juices could not operate with effect. The brethren rushed to the rescue—but instead of an internal application of drastics, they belabored him with sticks and stones, before and behind, until he (the person in whom the devil had taken refuge) was bruised and swollen from head to foot. He bore it with the stoicism of an enthusiast, and soon said not a word. The matter now became most serious. The martyr declared that they had forced the devil up into his throat, and requested them to press hard upon his neck, as that would make him fly out of his mouth. They did so, and succeeded in squeezing the breath from his body, leaving him a corpse."

**CONSCIENCE.**—A singular case of conscience has excited much attention in St. Louis within a few days. A Dr. Boernstein, Editor of the *Angelier des Westens*, refused to give testimony before the Grand Jury under a general oath, but insisted upon being first informed of the particular case to which the questions were to relate, and being sworn separately on each case. This with him was a matter of conscience, his fear being that he might become guilty of perjury by answering inaccurately an extended and miscellaneous series of queries; or rather, as seems to have been generally understood, that he might become the instrument of bringing certain law-defying liquor-dealers to justice. Judge Colt, before whom he was brought for contumacy, sustained his extraordinary demand, and the jury proceeded with the witness until the oath had been administered to him thirteen times, when they found the process insupportably tedious, and at their request was discharged from further duty. The course of Judge Colt was everely censured, and he has resigned his office.

**SECTARIAN SCHOOLS.**—Proposition number six of the amended Massachusetts State Convention, which is to be voted upon in November, is in the following words:

"All moneys raised by taxation in the towns and cities for the support of public schools, and all moneys which may be appropriated by the State for the support of common schools, shall be applied and expended in no other schools than those which are conducted according to law, under the order and superintendence of the authorities of the town or city in which the money is to be expended; and such moneys shall never be appropriated to any religious sect, for the maintenance, exclusively, of its own schools."

It is very evident that the object of this proposition is to interpose a constitutional barrier against sectarian schools.—*Boston paper.*

**ELECTRICAL PHENOMENA.**—The Fitchburg REVELLE, in noticing the thunder-storm of Saturday evening, says:

"The atmosphere was so thoroughly charged with electricity, that every metallic substance was illuminated. A friend, who was driving from West Fitchburg in the midst of the shower, informs us, that as he was passing under the railroad bridge, in that section, he was completely surrounded with electrical lights, every nail head in the bridge being brilliantly illuminated, as well as the buckles on the harness of his horse, while the lightning played silently along the iron bolts of the bridge, contrasting most beautifully with the intense blackness succeeding each flash. He experienced several slight shocks while passing the bridge."

**MARRIED.**—In Bellevue, C. E., August 18, —, Mr. *Israel Satan* and Miss *Grace Parlor*.

Mankind are free, peace shall abound,  
Since *Grace* by *Satan* hath been found;  
And in full faith that peace is sent,  
Israel by *Grace* hath pitched his tent,  
No more in deserts shall he roam,  
He's got a *Parlor* for his home.

**CHURCH AND STATE.**—The second chamber of the States General of Holland has adopted, by a majority of 41 to 27, the bill to regulate the surveillance of the state over the different religious forms of worship in that country.

Miss Dix, whose philanthropy in the cause of the insane has made her celebrated, is now at Nantucket, for the purpose of examining the life-boats there, and devising means of aiding the ships wrecked upon those shores. She is also engaged in collecting funds for providing life-boats for Sable Island.

## SPIRITUALISM,

BY

JOHN W. EDMONDS AND GEORGE T. DEXTER, M.D.

### WITH AN APPENDIX,

BY NATHANIEL P. TALLMADGE,

LATE UNITED STATES SENATOR, AND GOVERNOR OF WISCONSIN.

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